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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



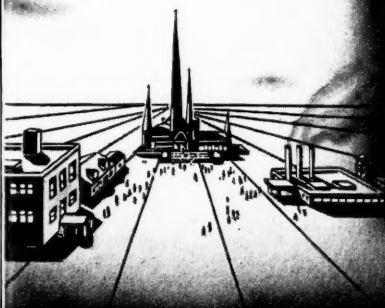
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Amongst Ourselves

Several correspondents have written in recent months, as must be apparent from the *Readers Retort* section, to say that the editors of *The Liguorian* concern themselves too much with the topic of sin and its effects. They would like to see this subject soft-pedaled, and more sweet, comforting things said about love. The strange, sad thing is that the majority of such letters have come from persons who wrote specifically to take issue with our restatement of Christ's specific teaching on the sinfulness of divorce and re-marriage, and quite a few admitted that they themselves were in second invalid marriages. It is to be expected that for such persons the subject of love would be far more appealing than that of sin. One correspondent even sent us a tract put out by the Unity School of Christianity entitled "Love — the Supreme Gift," in whose 36 pages not a word was to be found about Christ's constant teaching that sin is the contradiction of love.

The editors of *The Liguorian* believe that the love of God is the highest and noblest and most necessary virtue for all human beings. But they mean by this love what Christ explained it to be: not a love of feelings alone, nor a love that is content to be ignorant of God's wishes and commands, nor a love that makes up its own duties

and laws. They mean a love of God that consists essentially in doing God's will, exactly as He has made it known, at the expense of comfort and gain, even at the expense of life itself. It is because we want to inspire people to love God, and to teach them how, that we must speak quite often of its opposite, which is disobedience to God and sin.

This is a good time to stress these points. It is the middle of Lent, and Holy Week will soon be here. Anyone who can look at a crucifix, or think for two consecutive minutes of any of the sufferings of Christ, and not realize that sin is the only real evil in the world, is not capable of speaking intelligently about love. It is to help all to love God in the real sense of the word that the first article in this issue is presented for Lenten reading.

Such articles are the most forceful way in which we can say: A Happy Easter. There just cannot be a happy Easter for anybody who does not know Christ, who has not pondered His passion, who minimizes the meaning of the sins that brought on His death, who thinks that love should be unrelated to deeds. We want all our readers to have a happy Easter. That is why we give them Christ and the cross and the truth about sin and the truth about love.

The Liguorian

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THE *Liguorian*

MARCH, 1951

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Your Life and Christ's Death

This is your Lenten meditation. It will do for any other time of the year as well. This is where life begins for us all.

D. F. Miller

THE ONE FACT of history that should have the most profound effect on the character and life of every human being is that of the passion and death of Jesus Christ. Objectively, it was this that made redemption (which means release from a sentence of eternal unhappiness) possible for all. It is this which gives vital and enduring power to the Mass and the sacraments, which are the means through which the merits of the death of Christ are channeled into the individual soul.

Subjectively, however, the passion and death of Christ were also meant to exercise a tremendous influence on the mind and heart, on the internal personal dispositions of every human being. The practice of true religion consists of both external and internal elements. The external element is action: attendance at Mass, the use of the sacraments, vocal prayer, participation in liturgical worship, and fidelity to God's laws. The internal element is the dispositions of mind and heart one brings to the external actions. Neither the internal nor the external element is valid alone or separated from its counterpart. The external becomes mere formalism without the internal. The internal becomes pure subjectivism without con-

formity to God's express will in externals.

This article offers a means of self-examination for those who have not paid enough attention to the internal dispositions of their souls toward God. That there are some such is evident in two ways. First, there are those who, while they receive the sacraments, attend Mass and go through the motions of prayer, do not show in their lives the tremendous effect in genuine Christian living these powerful means of grace should have. Second, there are those who, after years of fidelity to the external observances of the Christian life, suddenly and unpredictably fall away or do something grossly and almost irrevocably contrary to the will of Christ. In both cases the development of sturdy internal dispositions of devotedness to Christ was neglected.

The one great means of developing such dispositions is frequent meditation on the passion and death of Jesus Christ. Without this both the infinite fruits of the Mass and the infallible effects of the sacraments can be hindered, in small or great measure, from exercising their influence on the soul. It is for this reason that the Church so continually urges her children to ponder the pas-

sion of their Redeemer. The omnipresence of the crucifix, the universality of the way of the cross, the frequent references to the passion of Christ in the liturgy, the special concentration on the sufferings of Christ during the 40 days of Lent, are all intended to stir up the dispositions that render possible the free flow of grace from the Mass and the sacraments through the soul.

In short, the story of the passion of Christ is intended to have a psychological effect on the mind and heart of all who contemplate it. What that psychological effect should be can be outlined in some detail.

There are three things that every human being needs for his happiness. None of them can be provided on the natural plane alone. Inevitably the quest of them must lead one to the supernatural realities provided by Christ through His passion and death. Here then, are the three things you who read this need. Here are the principles according to which you can find what you need. If on any one of the points here presented you lack strong personal convictions, it will be because you have not meditated enough on the passion and death of your Redeemer.

I. A Sense of Security

1. *You need a sense of security as basic to all your other needs in life.*

The word "security" plays a large part in the discussions of psychologists and sociologists about the mental and emotional problems of people. If a child becomes delinquent, it is said to be because it has not been given a sense of security in its own home. If an adult takes to drink, or becomes neurotic, it is said to be because he (or she) is consciously or unconsciously seeking escape from a sense of insecurity in respect to his job, or the love of his family, or his reputation, or some other

material thing.

There can be no doubt that a sense of security is necessary to the happiness of human beings. But modern psychologists rarely trace the troubles of people down to the basic insecurity of the human heart. They fumble about trying to resolve their minor insecurities, such as those based on fear of material want, fear of loss of health, fear of death, etc., without touching the one that is deepest, most radical, and common to all. They have no remedies even for the minor insecurities they recognize except such fads as psycho-analysis, dianetics, Christian Science, outdoor activities, or even the madness of sinful self-indulgence. As a human being, you need security, but no material or natural security will satisfy your need.

2. *The kind of security you need first and most is security for your immortal soul.*

You are an immortal being. Your soul is never going to die. Your first need is security in regard to your immortality. You cannot have a sense of security from bodily death—you know you are going to die. You cannot have complete security about health or money or human love; you know these things will pass or that you will have to leave them. Yet in your conscious and unconscious strivings you are seeking for perfect and eternal happiness. If you can possess assurance of that, then insecurity about the material things that of their very nature are insecure will never trouble you greatly. If you don't possess that, you will, sooner or later, be another victim of the futility of psycho-analysis or some other fad that falsely promises peace to troubled minds.

3. *This basic sense of security that you need begins with the acceptance of the simple fact that you have a Redeemer who died to obtain eternal happiness for your soul.*

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You know, like every human being, that there is something awry with your nature. At least in a vague way, from the conflicts within you, you know that you belong to a fallen race. You know, therefore, that there is a bar to your immortal happiness, and can readily grasp the revealed truth that that bar can be lifted only by someone else. Your sense of security cannot begin elsewhere than in the knowledge that the bar has been lifted, that you have a Redeemer, that you are not lost to happiness forever.

The most dramatic example of earthly insecurity in human history is that of Job. He lost everything a man might count on and that men live for today: his family, his home, his goods, his health. But he did not lose his sanity. He did not lose his basic sense of security. He did not lose these things because at the height of his woe he could still calmly say: "I know that my Redeemer liveth." For Job redemption had not yet been effected; it had only been promised. Show me the most confused, troubled, unstable human being in the modern world, and I shall show him how to begin to find peace. It will be in his learning to say: "I know that my Redeemer died for me, and liveth now to make me happy forever."

4. *Growth in your sense of security takes place in proportion as you meditate on how much Christ suffered for you and what He won for you.*

The opposite of insecurity is confidence, not self-confidence, not confidence in one's money or investments, not confidence in human friends, but confidence in God. There are degrees of this confidence. It can be weak and wavering. It can be sufficient for ordinary needs in life, but not strong enough for great trials. It can become strong enough for any eventuality only through deep personal meditation on

the passion of Christ.

To have unshakable confidence in God you have to think of Christ (the Son of God) in His agony in the garden, submitting to the scourging, accepting a crown of thorns, carrying His cross, being nailed to it and dying upon it—for you. You have to think of how He thereby not only bought you redemption, but elevated you to a new dignity, that of a child of God and actual heir of heaven. You have to think of these things till your heart can say: "He did so much, He suffered so much, He obtained so much for me, that I can trust Him in the deepest darkness; I can cling to Him with perfect safety; I can hope in Him and never be confounded." That is the security of the saints; the security of the sane; the security of the soul without which no security of home or friends or health or life will bring a man peace.

II. A Right Attitude toward Suffering

1. *You need to have your own personal convictions about the purpose of suffering in the world, and especially in your own life.*

The mystery of suffering in this world is the great stumbling-block, the great pretext for unbelief in God for thousands of people. Small but proud minds continually parade their own unbelief and promote the unbelief of others by echoing the clichés of the rebels against pain: "If there is a God, why does He permit suffering? If there is a God why does He not prevent war? If there is a God, why does He permit catastrophes to overtake the innocent? Why does He let cancer kill thousands? Why does He make me suffer? Why does He let death take my child? etc."

Christians are not immune to the effect of the scoffing of unbelievers by reason of the fact of suffering in the world. Some, while maintaining an

external loyalty to the observances of Christianity, find their minds beset with doubts and their wills prompted to rebellion when suffering assails them personally. They are gravely tempted and too often succumb to sins whose sole attraction is that they will save them from some form of earthly suffering. They think of prayer as solely a means of averting suffering, and abandon it if it fails in a given instance to do so.

There is no peace possible, however, if you do not seek and acquire true convictions about the place and purpose of suffering in this world.

2. The only one who can give you the right attitude toward suffering is God.

No matter how mysterious suffering in this world may be to you, you must look to God for the only explanations you will ever find that can satisfy your soul. You must look to a God about whom you believe three things that are absolutely essential to His infinite nature. 1) You must know that God is infinitely good. This means that He desires what is good for all His creatures according to their natures and their needs. It means that God cannot desire evil or suffering, as ends in themselves, for any creature that He made. 2) You must know that God is infinitely wise. This means that He can, without the possibility of a mistake, choose the proper means to attain an end that is good for the creatures He made. 3) You must know that God is all-powerful. This means that what His goodness inspires and His wisdom devises, He is infallibly capable of accomplishing.

You cannot believe in God without accepting these three attributes of God. You cannot be ready to accept God's word about suffering until you have compared your labored goodness and your puny wisdom and your finite powers with the infinite goodness and

wisdom and power of God.

3. God specifically gives all the insight you need into the purpose of suffering in this world by Himself becoming man and suffering and dying on a cross for your redemption.

The whole mystery of suffering will not be fully cleared up for your mind till you look, in heaven, into the mind of God. Meanwhile, however, by His own passion and death Christ has cast sufficient light on that mystery, and given you enough motives for faith, to make peaceful resignation possible and even sweet. He thus proves that where there is sin there must be suffering to atone for it and thus to make it incapable of leading to eternal unhappiness. He demonstrates this by accepting the major share of suffering for Himself. He makes His own suffering so violent, so varied, so excessive, that, in comparison, it will not be possible for your suffering to equal His unless you choose to make it void by choosing to be lost in hell.

More than that, Christ demonstrates by His passion and death that the innocent can suffer for the guilty, and that this is never too great a price to pay to win heaven for a soul. He was the perfectly innocent sufferer; he suffered for you. His Mother was innocent, too, but He asked her to suffer with Him, for you. Among ordinary men, there can be only relatively innocent sufferers. All share the guilt of the human family. All are subject at least to some faults, even the greatest saints. You, the guilty, can learn from Christ the Innocent and His Mother the Immaculate, that every suffering you accept and endure for others can contribute to the making of their eternal happiness.

4. The more you meditate on the passion of Christ, the more capable you become of seeing an eternal value in the sufferings He sends you.

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All the truths under No. 3 can be forgotten and will be ineffective unless you frequently ponder the details of the passion and death of Christ. Your sufferings arise from three sources, each of which has its extreme counterpart in the passion of Christ.

First, they come from the necessity of avoiding offenses against God. You have to suffer to be pure, to be obedient, to be forgiving, to be patient, to be kind. You can cheerfully accept such suffering only when you have looked closely at what the suffering Christ had to endure to atone for those who were impure, disobedient, unforgiving, impatient and unkind.

Second, they come from the sins, injustices, crimes and mistakes of other human beings. You can peacefully accept these sufferings only if you have been in spirit close to Christ when He was betrayed by Judas, denied by Peter, falsely accused and condemned by Annas and Caiphas, spit upon by soldiers, and reviled on the cross even as He died.

Third, they come from the hand of God Himself, Who may permit you to be afflicted with illness, made lonely by bereavement, subjected to financial and material worries, or forced to see those whom you love in pain. You can be calm in the midst of any such trial only if you have knelt beside Christ in Gethsemani and heard His anguished whisper: "Father, let this chalice pass . . . yet not my will but thine be done."

III. Love

1. *You need love. Your heart cannot be at rest without loving and being loved to the full capacity of its nature.*

"What about your love life?" says the psycho-analyst to his mentally or emotionally troubled patient. It is widely assumed that one of the predominant causes of confused and upset person-

alities is disappointment and frustration in love.

The assumption is correct, but in a sense that the psycho-analysts seldom dream of. They are concerned with human love for human beings, sometimes a selfish love, a sensual love, even a sinful love. They do not know that if they were capable of teaching their clients the most perfect and flawless human love, their hearts would still cry out in anguish for something more.

You need love. You need to love and be loved. But your heart is too vast in its capacity, too limitless in its need, to be satisfied by human love alone.

2. *The first love you need, the one in which all your other loves must be submerged, is the love of God.*

The tendency of your heart, due to its inheritance of the original stain, is to attempt to attain to a perfect love of what can be seen and touched and heard, therefore of the corporeally appealing beauty and attractiveness of other human beings. The older you grow, the more you experience human love, the more you, like millions of men and women before you, will come to realize that the perfection of what you yearn for is not to be found in these loves alone. They always leave more to be desired than they give.

The reason for this is that, as St. Augustine learned after years of frustration, your heart was so fashioned by an infinite Creator that it could be satisfied only by His infinite love. As a spiritual being (even though your spiritual soul is united to a body) you have a spiritual craving for love which is ineffably greater than any bodily craving. The One who made you out of nothing made Himself the object that you will always need for the perfect experience of love.

3. *In your present state, you cannot be moved to see God as your Supreme*

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Lover, nor to love Him supremely, unless you ponder often His suffering and death on the cross in your behalf.

After the fall of the human race, in which you share, God had not only to redeem it as He promised, but to prove to it that His was the supreme love that every man and woman He created would need. He did that by the unique, unprecedented, unimaginable but historically actual means of accepting in Himself the horrible punishments due for the sins of men.

To win your love, to keep you from thinking that any love would be worthwhile outside of His, He chose to be stripped and scourged in your place, to be accused of being a drunkard, a companion of evil women, a political plotter, and a blasphemer, when you were the one against whom these or similar charges might have been justly made. He chose to carry your cross, to be nailed to your cross, to die on your cross. "Greater love than this no man hath, that a man lay down his life for his friends." When you know that the one who laid down His life for you was also God, you know that God loves you with an infinite and everlasting love, and you are inhuman, mad, insane, if you do not want to love Him with the full and perfect love of your own heart.

4. In pondering the sufferings of your Redeemer, you learn what it means to love Him perfectly, and to love all other things and persons in Him.

It is impossible to think of any part of the sufferings of Christ without realizing that the opposite of loving God is offending Him by sin. The specific

nature of the various torments He endures is perfectly designed to make you hate the sins that those torments bring to mind. You may choose to offend God by delights of the flesh known as impurity; Christ suffers countless strokes of the curling lashes in His flesh to make you hate the thought of pampering your flesh by a single sinful pleasure. You may choose to sin by injustice to others; Christ suffers the most unjust sentence of condemnation ever pronounced, to make you hate injustice as another condemnation of His own innocent person. So with every sin; there is something in Christ's passion that represents its malice. If you think of His passion enough you will be fortified against every sin that is a contradiction of your love of God. Above all, if you have ever fallen into sin, it is thoughts of Christ's passion that will make your sorrow deep, sincere and lasting.

And your love of God, made real and practical and perfect by meditation on His Son's passion, will elevate and glorify your love of human beings. If you have learned to love God first and most, you will love others—your parents, your brothers and sisters, your children, your husband or wife, your friends, as gifts of God, as an overflowing of His love for you. Your love of God will make it all but impossible for you to let love of a human being lead you both into sin. Your love of God will make you want to lead everyone you love, in every relationship of your life, to the love of God which you have found and they can find, like St. Paul, in Christ Jesus, your crucified Lord.

Note for Job-Seekers

Three kinds of work-horses:

The catcher on a baseball team.

The center on a football team.

The chairman on a committee.

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used both Pentecost and Christmas as milestones of time, and thus in the final ferial calendar we have the Christmas, Easter and Pentecost cycles of the year. In addition, they formed a calendar of the feast days of the saints which ran throughout the year,—the feast day usually being the day of death of the martyr or confessor of the Faith. This double, concurrent line-up of ferial and feast days was fitted into the profane calendar of the time,—first the Julian, and then, in the sixteenth century, the Gregorian.

Very early the Greeks and the Jews divided the year into 365 days and twelve months. The original calendar of the Romans, however, under Romulus, contained only ten months and the year began with March. This accounts for the fact that our 12th and last month is called December (from the Latin *decem*—ten). The Romans soon changed this to twelve months, but continued until the time of Julius Caesar to use the lunar system for computing the year, which gave them only about 355 days.

The origin of the names of our months is interesting: January, from the twin-faced Janus, the god of beginnings; February, from *Februa*, a Roman lustral festival on the 15th; March, from Mars, the god of war; April, most likely from the Latin *aperire*—to open, signifying the opening of the buds; May, from the Latin *Majus*, probably a month dedicated by Romulus to the *Majores*, the older men and nobles of Rome; June, similarly dedicated to the *Juniores*, the young men who followed Romulus into war; July, from Julius Caesar who was born in this month and after whom it was changed from *Quintilis* to *Julius* because of his calendar; August, named for Augustus Caesar who lived from 63 B.C. to 14 A.D.; September, from the Latin *septem*, the seventh

month; October, from *octo*—eight; November, from *novem*—nine; and finally December, the tenth month in very early Roman times.

The days of the week also have a curious historical origin, most probably from Egypt and possibly from the Book of Genesis and the Sabbath of the Jews. The Romans, as we have seen, did not have the week as a division of the month and it was not until some centuries after Christ that weeks were inserted into the Julian calendar.

The ancient Egyptians, as far as we know, named the days of the week after the seven planets, as known in their time. Thus Saturday was called after Saturn; Sunday, after the Sun; Monday, after the Moon; Tuesday, from Mars, but more immediately from *Tiw*, the Anglo-Saxon god of war; Wednesday, from Mercury, or the Anglo-Saxon *Woden*, considered the god of commerce and finance; Thursday, from Jupiter, or the equivalent Anglo-Saxon *Thor*, god of the elements; and Friday, from Venus, goddess of beauty and its equivalent Anglo-Saxon *Frig*.

As mentioned before, the earliest Romans divided the year by the course of the moon, but this was found to contain at least ten fewer days than the solar year. In most ancient computations of time, accordingly, an attempt was made to define the year by the seeming revolution of the sun around the earth, producing the changing seasons. We now know that this takes exactly 365 days, 5 hours, 48 minutes and 46 seconds, but the ancients did not know this so surely. Besides, the main problem was to divide the year into months and days in such a way as to have solar (sun) and calendar time come out even, or as even as possible. It is still a problem today, as present proponents of the reform of the Gregorian calendar can attest.

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As mentioned before, the earliest Romans divided the year by the course of the moon, but this was found to contain at least ten fewer days than the solar year. In most ancient computations of time, accordingly, an attempt was made to define the year by the seeming revolution of the sun around the earth, producing the changing seasons. We now know that this takes exactly 365 days, 5 hours, 48 minutes and 46 seconds, but the ancients did not know this so surely. Besides, the main problem was to divide the year into months and days in such a way as to have solar (sun) and calendar time come out even, or as even as possible. It is still a problem today, as present proponents of the reform of the Gregorian calendar can attest.

Because the old pre-Julian calendar constantly was short each year, by arbitrary rule 10 or 11 and a fraction thereof of days had to be added. This caused so much confusion that Julius Caesar, about 50 B.C., invited the Greek astronomer Sosigenes to Rome, who with Marcus Fabius devised the Julian calendar, which remained in force throughout most of the world until the sixteenth century.

According to the Greek calculation each solar year amounted to $365\frac{1}{4}$ days. To make this fit into the calendar pattern of days, they determined that every fourth year would contain 366, or an extra day, and thus the leap year was conceived. The trouble with the Julian calendar was that it was not exact enough, as each calendar year gained eleven minutes and every 130 years gained a day. It created much disorder in the determination of the date for Easter, which long before had been set by the vernal equinox, as by the sixteenth century there were at least ten days' difference between Julian and actual sun time.

Throughout the centuries numerous appeals had been made to General Councils and Popes to devise some new, more exact system of computing time. The Council of Trent took up the problem in its last session and intrusted it to the care of the reigning Pontiff. Accordingly, Pope Gregory XIII convened a group of prelates and scientists of the day to consider a reform proposed by Aloysius Lilius, a physician in Verona. This plan was eventually adopted and became known as the Gregorian, named after Pope Gregory, and it is still in use as our ordinary calendar.

The Gregorian Calendar kept the general plan of the Julian, including the leap years, but to prevent its gain in time, it decreed that each centurial year would not be a leap year, except when

its first two numbers were divisible by four. Thus 1600 would be a leap year, but 1700 and 1800 and 1900 would not. According to this plan the calendar would still gain 26 seconds a year, but since at that rate it would take 35 centuries to make the difference of a day, its originators thought that this variation was negligible and that in time a new, more exact system might be devised.

Under the inexact Julian Calendar, complicated by the fact that the followers of Julius Caesar had for some time mistakenly inserted a leap year every three years instead of four, chronologists had had a merry time trying to place the dates of history. To remedy this, the Gregorian Calendar attempted to divide the events of the past by the birth of Christ. Thus, as well as they could determine with the data at hand, they placed His Nativity at plus I A.D. All events before that time were to be counted back as minus years, or B.C. Here it is interesting to note that the computators did not make use of the year *zero* for the birth of the Christ Child.

The term A.D. was *anno Domini*, meaning "in the year of our Lord." For the years prior to His birth they used the initials A. C., *ante Christum*, which in English was translated "Before Christ" or B.C.

To bring back the calendar to true time, Pope Gregory proposed in 1577 that nations willing to adopt it would drop ten days in 1582. More specifically the proposal was that the day following October 4th of that year would immediately become October 15th. Catholic kingdoms readily adopted the new system, but the newly formed Protestant portions of Germany, Denmark, Holland and Switzerland, in spite of continued confusion, agreed to it only by 1700. In England, that stronghold of

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opposition to anything papal, the change was not made until 1752, while Russia and Greece still stuck to the old Julian method until comparatively recent years.

Another benefit of the Gregorian Calendar was that it determined January 1 as the legal start of the New Year. Prior to this, even the States of Europe had varying dates for this anniversary, resulting in confusion for commerce and other forms of intercourse among the nations.

This, in brief, is the history of the calendar that hangs on your wall. It does remind us of a somewhat small benefit which, in spite of the Protestant upheaval of Christianity, the leadership of a Pope has given to the world. It should make all men reflect on other, more important benefits—world peace, for instance—that might be affected likewise, if men and nations would but hearken to and work with our present Vicar of Christ, Pope Pius XII.

Old Law and Order

The Springfield *Mirror* has picked up some old laws still hidden away in the Municipal Code of the city of Chicago. It is interesting to speculate on what would happen if the police tried to enforce them in this our modern day.

It is prohibited to wear anything on the head during a movie except a skull-cap or beanie; violaters are subject to a fine of \$3 to \$5.

It is illegal for the point of a lady's hatpin to stick out more than half an inch. Non-observers of the ordinance may be fined \$50.

Anyone caught giving away a street-car or bus transfer is deemed a violator of public morals and is subject to 30 days in jail or a \$200 fine.

If you allow your pigs, goats, sheep or cows to run loose on the street you are liable to a \$10 penalty.

Mule trains are positively prohibited from going through an underpass, unless they are pulling a street-car.

Housewives must not do the family washing in such public places as Loop streets or in the City Hall. They must not wash sidewalks from 7 A.M. to 7 P.M. between May and October. They must not splash water on the sidewalk while washing windows, under penalty of a \$50 fine.

Homing pigeons may fly over any part of the city — except the seventh ward.

Descriptive

Charles House in his column *By the Way* in the Milwaukee *Sentinel* quotes some definitions which are quite appropriate and seasonable for our times:

A woman hoarder is a grab-bag.

A stingy man is a meagre beaver.

The recent outburst of the Marine Corps at being slighted gives rise to a suggested new slogan for the Corps — *Semper temper*.

With respect, we designate Mr. Truman as Hairbreadth Harry.

War worry — Asia phasia.

Speaking of the Kum river in Korea: Reds over Kum.



For Wives and Husbands Only

D. F. Miller

MOTHER OR CHILD?

Problem: A subject that is often brought up by my non-Catholic friends, and that I myself don't fully understand, is that of why the Catholic Church insists that in danger of death from childbirth a mother's life must always be sacrificed to save the child. It is true, is it not, that the Catholic Church teaches that if either the mother or the child must die, the unborn child is to be preferred to the mother. But is not the mother's life more valuable, especially if she has other children to take care of?

Solution: The manner in which this problem is phrased seems to assume that there are occasions in which doctors have to choose between two direct murders, the murder of a mother or of a child. The fact is that there can never be a question of choosing between two murders because any directly-willed, deliberate murder is essentially evil. A doctor may never deliberately and directly murder a child in its mother's womb to save the life of the mother; nor may he ever deliberately murder a mother to save the life of the child. The end does not justify an evil means, and the Catholic Church has never compromised on this fundamental principle of the natural and divine law.

Therefore the question of whose life is more important does not enter into this case at all. There may be small or great danger that a mother will die before or while giving birth to a child. If she does die, her death is not the result of murder, and if the physician has done everything possible to save her, he is guilty of no sin whatsoever. But to murder a baby in its mother's womb before it can be born is a terrible crime which will inevitably be punished by the God who reserves the right of life and death to Himself alone.

We have talked to many good surgeons and obstetricians about the so-called cases in which it is said that they have to choose between the life of the mother or that of the child. They tell us that in practice no such choice ever has to be made. There is always something more they can do to save both mother and child without resorting to the murder of either. They tell us that often mothers pull through when there didn't seem to them to be a chance in a hundred of their doing so, and that once in a while a mother dies in childbirth when no cause of death could be foreseen by the most expert physician. All doctors take an oath to labor to preserve life and not to destroy it; they are false to that oath if they ever consider direct killing necessary for any purpose.

Chung Chin and The Excellent One

This glimpse into the soul of a homeless seaman provides a telling picture of the work being done and yet to be done for the men who sail the seas. The author is chaplain of the maritime club in New Orleans, and secretary of the National Conference of the Apostleship of the Sea.

T. A. McDonough

CHUNG M. CHIN, two hundred pound son of China and Chief Cook off the SS ARENDES, may seem only to be fighting for his life against the creeping advance of a rare but fatal blood disease here where they have brought him from the ship to Hotel Dieu Sisters' Hospital in New Orleans; but the lovable "foreigner" is, and he knows it not, making a powerful case for the souls of the men, women and boys who go down to the sea in ships.

Called in by way of the apostolic grapevine to lend an assist, Father Bill Stein, C.M., veteran Kiangsi missionary, arrives on the double quick from St. Stephen's, in the uptown area where he is now stationed, and at once the situation is under control.

"Him, Fadder Stein, he got Chinese name. Speak Mandarin Chinese good. He help me good. My English, she no good; learn him on ship. Many word don't know. Fadder Stein and me, we mix 'em up: some Chinese, some English. Very good."

Chung puffs on a cigarette and we talk of many things. Under the loving care of my Reverend Brother-Priest helper, the understanding of the Faith he had received 40 years before from a Franciscan missionary out in far-off Shantung, China brightens up radiantly in the Chinese seaman's soul.

"Dis a book, she good too," he says, showing me a Chinese-English catechism the Padre had given him. "Yeh, in dis a book I get meaning. All clear. Many words you use when you first come to see me, didn't know, now understand everything."

Then he smiles infectiously like the faces in the missionary magazines. Happy, he is, at discovery. Grace is flooding into the soul, though he cannot tell all the meaning in the book.

I look at this Chinese-English catechism. It's not all Chinese to me, if you'll pardon my saying so. Never before did Chinese characters look so good. On one side of the page is my own tongue, and on the other it is all Chinese printing, but the Faith back of the double idiom print is the same.

"Maybe I get well. Maybe I die. I don't know, but I got him system. Every day I wake up, no eat much any more, take bath, put on clean pajamas, and then wit' Fadder Stein's book I say Our Father, Hail Mary, Apostles Creed, dis a one you call Act Contrition, and many little prayer."

I can tell all this now because Chung wants it that way.

"Dis a Fadder," he says, introducing me to a few of his hospital visitors, "he chaplain for seamen. He take care of seamen. You know like have in Army,

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Navy, Marines. Yeh, so in da port we have Fadder here. In many port plenty bad for seamen. He work for all seamen: 'merican, foreign, white, black, everybody; Seafarers' Union, Firemen, Sailors West Coast, National Maritime Union, everybody. It makes no difference. He our friend. Have helpers. Much work. Him at dat Catholic Maritime Club."

This he says on our second meeting, three months ago, when Sister Patrick tips me off that a very sick seaman is having a rough time. And of course this does something to me in the Apostleship of the Sea. How quickly Chung understands!

This past October, as we prepare for the annual national meeting of the Apostleship of the Sea, up East, I talk over the matter with Chung. Already he and I cover in conversation the subjects of ships and men, ports and cargo, the ways of the sea with the ups-and-downs of a sailor's life, how to make Chinese dishes, and a few sacred things, just between us two.

True, I'm thinking there are 65 struggling Catholic Maritime Clubs in world ports for the spiritual welfare of seamen. Three hundred and twenty-five Apostleship of Sea centers have the Catholic Church's APOSTOLATUS MARIS flag waving. That "Apostolatus Maris" is the official Catholic outfit for seamen and their souls. A dozen United States ports with Catholic Maritime Activities and the St. Vincent de Paul Society carry on a grand program for seamen, but—why mention any of this to a lone sailor fighting to live. Each soul is a world in itself.

"Chung, what do you think we should do, the seamen and ourselves, to make life better on the ships and in the ports?"

A good question, since Chung answers from the heart. For you have the key to

his delicate and precious soul when you understand the reasons why a man will go to sea.

No man goes to sea to escape. He goes because he has some ideals which he wants to achieve. Later, he may lose his ideals, as people can lose them ashore. But, there is always a good side to the drives impelling the souls who go and stay as workers on ships at sea. This is the case with Chung.

"I got college education," says Chung. "And in '35 Communists force all people to join Communist Party in China. First come to young people. They come to me, say 'Join Communist Party or else!' What I do?

"I no want part of Communism. But I no can stay in China. Wit' my own eyes," he says, peering out the window and over the masts of the ships in the harbor, "I see 'em trow gasoline on de houses and burn 'em down when somebody in 'em he no join Communist Party. I no want hurt my own family. My fadder home, everybody Catholic, but they think maybe they join Party for peace but do nothing and hide. I no join Party. I go way. Take Norwegian ship. Little money. Go Bombay, South 'merica, Central 'merica, Africa, all 'round world. All time sail. Norwegian ship. British ship, Army Transport seventeen months last war and pay income tax too, many other ship, now on banana boat.

"You go Washington, eh, meeting about seamen? Maybe you get chance tell some people 'bout guys like me. Maybe they help other seamen. Me got no home, no country. In '46 I go back China on Lykes ship to see if maybe I can find family. No find anybody. Everybody gone. I come back."

"Well," says I, trying to be helpful, "have you any friends in the United States?"

"A faithful friend is a strong de-

fense," think I as my mind goes out into the port where ships are busy loading corn, wheat, soy beans, tractors and all kinds of valuable cargo carried to needy places over the seven seas, and ships bringing in the things we need. On those ships are a thousand men like Chung. Each one an individual. Each with his heart set upon achieving some goal of peace and security. Our own good-hearted American merchant seamen, men and boys from every State of the Union, going to sea in search of something they cannot find ashore. Somali natives on a British ship owned by a London Greek, Punjab and Lascars Indian crew members on a Dutch ship, Moslems, Hindus, devout Goanese praying as they work, good-naturad Scandinavians, studious French, placid Spaniards, energetic Dutch and many others; also some displaced men, exactly as was Chung: Latvian, Polish, Esthonian, Yugoslav and Lithuanian seamen. Men without home or country, though among them are some who discovered a welcome refuge and citizenship in another land. Seamen with countries and homes and some without—these are not "the masses." Each an immortal soul in search of a friend!

"Yeh," continues Chung, in a matter-of-fact way, "I got a friend, few friend here. Hong Wong, he got restaurant on Chartres Street. Hong, he Canton like mos' 'merican Chinese, we speak English. He no un'stand me in Chinese, me no un-stand Hong's Chinese. Lee, he good cook by Jim's International Settlement in de Quarter. Good food. One friend New York, old man; other friend Shreveport. Him got restaurant too. 'Mong seamen, best way, all seamen help other seamen. My ship's due Friday—maybe somebody come from ship.

"Me no citizen. Immigration allee same different countries. Gotta have rules. So, what I do? Das all I got, sail

banana boat now several year. Tree week trip. One, two day in port. Tree week trip gone. One, two day in port. No time for nothing. Plenty sorrow."

"Are you getting to the chapel in the hospital to visit the Blessed Sacrament?" I ask, for I know that Father Stein wants our Chinese friend to see and understand the Blessed Sacrament and everything around It. It will help his Faith. That is what we think!

"No Fadder, not yet. Fadder Stein, he want me go to chapel. Some day I go. I get up early. I take bath. I pray. Put on all clean clothes. Then Fadder Stein, he come take me into chapel."

Father Stein explains to Chung that in the Blessed Sacrament resides our best Friend, and that therefore everything is neat and clean and of the best around Our Lord's sacramental throne. Much explanation is not needed. This great-hearted, humble cook from a ship's galley has his own strong ideas, a clue to the soul within.

"Fadder," he says, explaining the matter slowly with measured words, "when we go into the presence of the EXCELLENT ONE, we must be pure and clean and most respectful. We cannot be too good for the EXCELLENT ONE. In chapel is EXCELLENT ONE. He good. Some day I go, all time I get ready."

Maybe this was the FRIEND that he did not mention. Seamen often do not tell all.

All Kentucky and all Oklahoma seem to be in town this sunny Friday morning. In a few days the University football team from each of these States will play before 80,000 people in the Sugar Bowl football stadium, climaxing a week of the mid-winter sports carnival. Little flocks of tourists shepherded by white-capped guides are grazing their eyes and minds on the pasture land of inter-

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esting sights around Jackson Square, the Spanish Cabildo, the Presbytere, and the Cathedral here in cosmopolitan New Orleans. What a lot of news they will have to tell the folks back home! Everyone is happy.

Inside the church, we offer the Holy Mass—Holy Sacrifice of the EXCELLENT ONE! And soon we are alone with our thoughts and our prayers—another sailor has made his final departure.

How lovely we think is the Providence of God, reaching from end to end of the earth in a mighty way! What are language, time, distance, country, race—or the limitless seas! Barriers, but only to poor humans like ourselves. All the world, just changing scenes—and God's children on a voyage with the EXCELLENT ONE always near.

Ours is a little group with another joy as we move slowly out into the sunshine. We follow through as kindly ushers, before the main door of the Cathedral, divide an aisle for us through the crowds on the sidewalk. Here we are: a couple of Sisters of Charity from the hospital; a small-stature Filipino cook from a ship; two Chinese seamen in leather jackets and dungarees and caps in their free hands; four other American friends; Father Stein and myself with the book and the Holy Water, and the mortal remains of Chung.

Trying to be pure enough in his own eyes to go to the chapel and enter the presence of the EXCELLENT ONE, he dies. Fitting that his Mass is in the Cathedral. The EXCELLENT ONE is pleased. The EXCELLENT ONE who humbles the proud and exalts the humble. The EXCELLENT ONE so good in His answers to prayers of an adopted child of His grace.

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"I see in the papers that you buried a seaman yesterday," a casual acquaint-

ance says to me the next day at our Maritime Club, "and a Chinaman too at that! Isn't that wonderful?"

"Who was he? You got Chinese seamen too, eh? Guess you run into some interesting characters and must have some good stories. Think you're making headway with those tough characters, the seamen?"

"Yep," say I, patiently. (And under my breath: "OH, EXCELLENT ONE, give us strength"). "It's nothing at all. He was a Chinaman cook on a banana boat; tough fight; died a couple of days ago. A good Joe. Yep, they turned in his union book. Also got somebody to take his place. His ship is due in three weeks again. That's life. So long, be seeing you."

And then that evening as above the sound of city traffic I hear the shrill whistle of an assertive tug sidling along a merchant ship at the river's edge to take her out in the stream and lead her on to the open sea, I get to thinking about Chung and the EXCELLENT ONE.

The waterfront, it's good, but somehow men get accustomed to battle, murder, and sudden death, and life seems cheap. Coming home I stop in at the church. It's just a visit I want to make, but I feel a bit tired. There's so much to do. And the news is bad from the world. Everybody seems worried, chasing around in circles. I rest my head and want to talk, but I lose control. I cannot stop, the hot tears trickle down from my eyes as Chung comes into my mind.

"Dear EXCELLENT ONE in the tabernacle, help us keep clean and pure and respectful. EXCELLENT ONE, while there is still a chance, please fill us with Your love. Be to every one in China and to sailors around the world, as You were to Chung, a strong defense.

"Fortify men's hearts. They are driv-

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ing robe has always been the sign of special prerogatives, either native or acquired. Women's prerogatives of dignity and power are native, given to them by the very fact of their sex. That is why the dress is theirs by right. The priest's prerogatives are acquired through ordination. That is why he wears the cassock when functioning as a priest.

But in wearing the cassock he is honoring women. He is saying to the women of the world. "I know that your high position is best symbolized by the flowing garment. But my position is great too. Would you mind, then, if I borrowed from you the style of your apparel?" No other man can talk like that, or even dare talk like that. No other man may wear a dress (except judges, and university students on the day of graduation) without facing the danger of being carried off to an asylum. Only those having a dignity like to that of women may don the flowing garb.

Were the priest to hate women, he would indeed be cynical and ungrateful, for he had a woman for a mother, and probably women for sisters, all of whom encouraged him in every way, often going to the extent of paying the bills for his education, only that he might arrive at that state wherein he might like all the women of the world instead of only one in a tiny corner of the world. The love that he has for his mother and his sisters is proof sufficient that he does not avoid marriage because of a feeling of distrust for women in general.

Furthermore, there are no husbands who ever succeeded in canonizing their wives, whether they wanted to have them canonized or not. But priests who happened to be Popes at the moment and who had the authority to do so, canonized other men's wives by the score and placed them on pedestals in the sanctuaries of churches for the ad-

miration and edification of the people. If priests were opposed to women, they would preach from their pulpits ringing sermons in favor of bathing beauties, immoral beach parties and birth control, for these are the things that harm women and drag them down. The moment a man puts all the emphasis on sex in woman, in that moment he creates a fire that destroys the dignity of woman and relegates her to the position of passion that she occupied before the coming of Christ and His Blessed Mother. But no such sermons are ever heard from Catholic pulpits.

Priests are like men in the army who are celibates too by the demands of their vocation, but with this distinction. Army men are often celibates without chastity while priests are celibates with chastity. Or, they are like the movie starlets who every once in awhile break forth into a sage announcement that they do not intend to marry because they want first to carve out for themselves a career. A husband, delightful though he might be, would be a millstone, an anchor, a barrier to the attainment of the ultimate desire - stardom.

Nobody says anything when beautiful young things, who would be far better off and far more normal and in accord with the instinctive longings of their nature if they had ten children instead of ten successful pictures to their credit, inform the public through press releases of their vow of celibacy. They are individualists, with a mind of their own, and to be admired for their determination. But let the priest announce that he is renouncing a wife because he wants to pursue *his* career, and all the holy and righteous souls in the country howl to the heavens in horror as though all ten commandments had been broken at once.

Yet, to follow a career is one of the priest's main reasons for not getting

married. He could not do his work as well as it should be done if he had a wife. Priests go to far-flung places in the cause of Christ. How could they serve a wife and family, and at the same time serve the cannibals of the Cebu Islands, the savages of Central Africa, and the Chinamen of the hidden fastnesses of Asia? Priests place their faces close to the infected lips of lepers and the running sores of the cancerous and tubercular, thus permitting to flow over them not only the filth of disease but especially the filth of sin that sin may be destroyed. How could they permit themselves to come in contact with germs and sicknesses of every kind if they knew that they would be expected to give their wife and children a kiss of affection and greeting the very next moment? Priests hold within their hearts the secrets of fallen man. Would not this be a double burden for them if they were attached to one who would by the very force of the sacrament of marriage be bound to them in a union of indissolubility?

The priest is forced to walk alone — it is the price and power of his calling. All mankind must be his family, and the whole world his home. He sleeps at night shod in his boots and with his sword at his side, a prophet in the midst of the people, a piece of clay just like those for whom he works, yet clay raised above the common substance by the hands of the Apostles, and given a form that is like to Christ's. No longer is he like other men, allowed the luxury of individual love and a home that would be the flower of that love. He is now of a chosen race, a kingly generation. He is now the mediator between God and man.

But the priest does not marry for another reason. Directly associated with the work of Christ, he must be like Christ. Christ was born of a virgin

mother, followed celibacy himself all during His life and extolled virginity in many words that can hardly be misinterpreted. The *first* priests, the Apostles, forsook all things, even their wives, to serve Him more perfectly. Many of the most brilliant and holy of the priests of the early centuries of the Church remained unmarried out of love for Christ and in imitation of His example.

The reason given by the early Councils for the rule of celibacy was that the priest should show his people an example of the more difficult virtues so that they might practice the easier virtues. In 314 the Council of Neocaesaria decreed that any priest who would marry after ordination should be immediately degraded and forbidden to administer the sacraments. In the same century it was decreed that no married man living with his wife could become a priest.

It is true that the priests of the Oriental Churches were not forced to accept the law of celibacy that was imposed on those of the whole western world and all who exercised their ministry under the Latin or Roman rite. This concession was due to the fact that the Eastern Churches (Greek, Russian, Armenian, etc.) had, in the early centuries, developed their own liturgy, discipline and customs, and the Popes permitted them to retain their long established customs so long as their faith and allegiance in essential matters remained sound. Despite such concessions, Roman insistence on celibacy aggravated the differences that led to the schisms in the Eastern Churches. At any rate the Schismatic Eastern Churches do have a married clergy, and even in those that still give allegiance to the Holy See, priests may retain their wives and live with them if they were married before ordination. Marriage is not permitted to them after they are ordained.

But celibacy is the universal law for priests of the Latin rite and throughout the western world. Obviously, it is an ecclesiastical law, that is, a Church-made law. Therefore it is a law that could be changed if the Church ever saw fit to change it. There is very little probability that it ever will be changed. There are too many advantages arising from it that would have to be surrendered if priests married.

The people who say that priests do wrong in refusing to marry because it is impossible to remain pure outside of marriage, simply do not know what they are talking about. They give proof of the shallow researches they have made in human nature. Perhaps there are some men who cannot remain pure outside of marriage. Perhaps the critics of celibacy belong to this group. It is better for them, indeed, to get married. "It is better to marry than to burn." But to make a generalization to the effect that *all* men are in the same position of weakness and overpowering impulses is to say that which is not true.

Worse than that is to say that all priests and nuns are hypocrites and secret sinners, that their quiet happiness is only a mask for hidden abominations. The most callow observation of the habits of people will reveal that ordinarily serenity and peacefulness of soul are not to be found in the possessors of vicious habits. It is just as wrong to fail against the sixth commandment as it is to fail against the fifth. Hitler failed against the fifth in causing the second world war. Nobody admits that there was even the slightest trace of serenity about him. Everybody says that serenity was impossible in a man with so burdened a conscience. By the same argument, if priests were the victims of shameful deeds due to their not being married, the evidence of their departure from morality would be evident in their

faces and in their lives.

The question is, whether it is better and safer to let a wild horse out in the open from time to time, but checked and controlled by bits and reins and firm, untrembling hands; or to keep the wild horse behind high iron bars at all times. Both methods are good. But St. Paul says that the second method is better than the first if the iron bars are strong enough and high enough to keep the wild horse in his place. Numerous people of sound sense agree with St. Paul, even though they find it necessary to follow in their own lives the first method rather than the second. Perhaps it is God's way of showing them their vocation. But if God gives a man the vocation to be a priest, He will also give him the power to be pure.

It is sad to come across a priest who has succumbed to temptation and attempted marriage. I say "attempted" marriage, for no priest can *validly* get married. He may go before a justice of the peace or a minister and have the marriage service read over him and the woman at his side. But he would be no more married in God's eyes than if he had gone through no service at all. He is in the position of the man already possessing a wife and attempting to marry another. He can't do it no matter how hard he tries and how much deception he practices.

The case of the priest renouncing or failing against his vow of celibacy is indeed tragic. Thank God it is as rare as it is tragic. But it proves nothing. It does not prove that priests *cannot* keep the vow; nor does it prove that priests have a feeling of antipathy towards women if they do keep it. It merely proves that one priest either lost his mind or did not use the means provided him in prayer and the sacraments, and refused to avoid the occasions of sin.

Pre-Marriage Clinic

D. F. Miller

WRONG COMPANY-KEEPING

Problem: If you are in love and cannot possibly marry for a number of years, is it better to give up the person you love or to continue keeping company in the hope of eventual marriage? My case is this. I got married during the first World War, and a few years later my wife ran away and divorced me. Now I have met a girl who, I believe, would make an excellent wife. I want to be married as a good Catholic, by a priest, but have been told I cannot because my first wife is still alive. I am 42 years old. I am still determined to be married only by a priest. The girl wants to wait until I am free. Should we continue to keep company until something happens to make it possible for us to be married, or should we separate?

Solution: There is a principle of Christian ethics that must be applied directly to your case. The principle is this: Only they are permitted to keep close and continuous company who are free to marry within a reasonable and foreseeable time. The reason for this is that company-keeping between a man and woman who are attracted to each other ordinarily becomes a greater and greater danger to their souls the longer it goes on. It is intended by nature to lead, not to sin, but to marriage. If it cannot lead to marriage, as in your case, it will almost surely lead to sin of one kind or another. You are not permitted to risk so great a danger to sin when you can escape it by giving up the company-keeping.

Having a lawful wife, even though divorced, you are not free to marry within a reasonable or foreseeable time, and therefore the security of your soul demands that you forego company-keeping till such time as you are free to marry again.

A second reason why you should not continue to keep company with the girl is because, despite her expressed willingness to wait for you, you are doing her an injustice by limiting her freedom to go out with someone whom she could marry. It is also a sin of scandal to keep her in the circumstances that can so easily lead to sin, and of bad example to others in the same situation as you are.

It must be remembered that the evil of adulterous thoughts, intentions and actions is not changed by the fact that a married man does not happen to be living with his wife. His marriage vow binds him till death breaks it, and in the meantime he may not think of another marriage or those things that lead to marriage.

Two of Everything

Take your mind off war for a moment, and consider this harrowing condition in which future Americans might live.

L. G. Miller

THE MYTHICAL MAN from Mars who wanted to form an idea of our civilization at the present moment of history could scarcely find a more revealing method than that of studying our advertisements. If he were gifted with any ordinary degree of what passes for reason on his native planet, he would quickly conclude that advertising among earthmen depends upon a clear grasp of the material needs and wants of men, together with the knowledge of how to apply the quickest and most titillating methods of inducing people to satisfy their needs.

Nay more, he would find that the science of advertising has developed to a point where it knows how to create needs and wants where there were none before.

A cynic has defined advertising as the art of getting people to buy what they don't want with money they haven't got. One does not have to be a cynic to recognize that there is more than a little truth in that definition. In the eyes of the advertiser, the individual human being represents a purchasing unit; nothing more, nothing less.

The question which concerns the advertiser is primarily this: How can John Q. Public be cajoled, threatened or badgered into buying my product? Whether or not Mr. Public *needs* a new bathtub or bazooka or bathysphere, whether or not he can afford it, whether or not it will do him more harm than good in the long run — these questions the advertiser considers as being outside his province. Break down that sales resistance!

Put your product across! Get your client to sign on the dotted line! Then sit back and relax. What happens to the poor dope after that is somebody else's concern, not mine.

We were led into this train of thought by noticing a Ford advertisement which for some months has been visible on billboards up and down our highways. This advertisement displays a couple of people, each of whom wears a satisfied smirk, while over their heads is the legend:

WE'RE A TWO FORD FAMILY

It is not difficult to follow the thought processes of the Ford advertising people when they whipped up that slogan. Right now automobiles are still selling merrily, and manufacturers can afford to rub their hands together in satisfaction at the back-log of unfulfilled orders. But the good advertiser considers the future as well as the present. And over that future a spectre hangs. What if the day eventually comes when all those back orders are filled? When everyone who wants a car, and has something to mortgage to pay for it, is taken care of? What then?

The answer of the advertisers is simple. When every family has an automobile, there is no reason in the world why every family should not have *two* automobiles. Of course the mind of the public has to be conditioned to this idea, and it is not too early to start that conditioning process right now.

Mr. Average Citizen, after reading the

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Ford advertisement about fifty times on the highways around his home town, begins unconsciously to think as follows:

"After all, why not? My job, my social position, my prestige in the community all demand that my family possess two cars. Everybody else of any importance has two cars, why shouldn't I?"

Mulling over these matters, and following out the new advertising trend to its logical conclusion, we found ourselves in the mood for soothsaying. Concentrating upon a crystal ball which happened to be handy, we witnessed in its limpid depths the following scene, dated about 1975.

The scene is the middle-class home of the Smith family. The evening meal has just been finished, and the Smiths still are sitting around the table. They are: Mr. John Smith, his wife, Roswitha; their daughter, ten-year-old Eczema, and their sixteen-year-old son Grimuald.

Mr. Smith: That was a fine meal, my dear.

Mrs. Smith: Thank you, darling. I used our number 2 electric stove, and I found it works much better than our number 1.

Mr. Smith: It does, eh?

Mrs. Smith: Definitely. Our number 1, you know, is only a 1970 model, and is so old-fashioned. Why just imagine, on our number 1 you have to mix the gravy yourself. With our number 2, all you do is press the button marked "gravy", and then in a moment or two the gravy boat comes sailing out filled with rich, brown gravy.

Mr. Smith: Remarkable, remarkable. If you are dissatisfied with the number 1 stove, my dear, go down tomorrow and pick up another to replace it. We're a two stove family, you know, and both should be in first-rate condition.

Mrs. Smith: I'll do that, dear. Gim-

bel's is advertising a new atom-powered model, which can cook a whole meal in two seconds. Think how useful that will be when company drops in.

Eczema: Daddy, I need some money.

Mr. Smith: Good heavens, girl, here it is only Wednesday and you need money already? Isn't 30 dollars a week enough for your allowance?

Eczema (pouting): Some of the other girls get 50.

Mr. Smith: That's neither here nor there. What do you need money for?

Eczema: I had a puncture in the tire of my number 2 bicycle.

Mr. Smith: Well, why didn't you say so. Here's another 25 dollars. Get yourself a new tire and buy an ice cream cone with the change — if there is enough left.

Eczema: Oh, thank you, Daddy.

Mr. Smith: Speaking of tires reminds me of something. Grimuald!

Grimuald: Yes, Dad.

Mr. Smith: Did you take the number 1 car out last night?

Grimuald (hanging his head:) Yes, Father.

Mr. Smith: And are you responsible for the dent in the fender?

Grimuald: Well, it wasn't really my fault. Blister Barton did it with his family's number 2 Cadillac.

Mr. Smith: He did, eh? How did it happen?

Grimuald: Well, we were having a little race.

Mrs. Smith: A race!

Grimuald: Yes. He bet me he could hit 150 miles an hour in his number 2 car before I could in my number 1. As he was passing me, he happened to brush the fender.

Mr. Smith: What! Did he pass you up?

Grimuald: He sure did.

Mr. Smith: Great Scott! What a humiliation! I'll trade in that jalopy to-

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morrow and get a new Super-Dynamic. They tell me it has a cruising speed of 300 miles an hour.

Grimuald (enthusiastically): Swell, Dad.

Mr. Smith: Harumph! Meanwhile, my boy, you must learn your lesson. How much are you making, working at that drug-store after school?

Grimuald: Only \$100 a week.

Mr. Smith: Well, that's not much, it's true, but you'll have to learn to sacrifice yourself. Money doesn't grow on trees. I'll expect you to buy the seat covers for the new car.

Grimuald: Gee, Dad, that will break me.

Mr. Smith: No back talk, now. You must learn the value of money. Why, when I was your age I had to scrape along on sixty dollars a week.

Mrs. Smith: Don't be too hard on them, dear. They're only children. By the way, children, if you want a lunch tonight before you go to bed, there is

some nice ham in the ice-box.

Eczema: Oh boy! Which icebox, mother?

Mrs. Smith: The number 1. Or is it the number 2? I just don't remember now, so try them both.

Mr. Smith: I thought we might spend a few days at our number 2 home next week, if it is agreeable to you.

Mrs. Smith and the children: Oh yes!

Mr. Smith: We might fly down in our number 1 airplane — the jet job with the pressurized cabin. It's only 1000 miles, and we can fly down leisurely some night after supper.

At this point the scene in our crystal ball faded out, and we found ourselves back in the present once more. It is very probable that we won't be alive in 1975, and we aren't sorry about it, either. Somehow we would hate to see the advertisers succeed in bringing about such a strenuous state of affairs.

City Nicknames

How well are you posted on cities and their nicknames? You might hold a card over the second column in the following lists, and see how many you can place. The list was compiled by Florence J. Johnson for the *Progressive Teacher*:

The Windy City
The City of Magnificent Distances
The Empire City
The Monumental City
The Hub of the Universe
The Golden Gate City
The Rose City
The City of Brotherly Love
The City of Rocks
Charter Oak City
Modern Rome
The Smoky City
The Crescent City
The City of Churches

Chicago
Washington, D. C.
New York
Baltimore
Boston
San Francisco
Portland, Oregon
Philadelphia
Nashville, Tenn.
Hartford, Conn.
Richmond, Va.
Pittsburgh
New Orleans
Brooklyn

How a man plays the game shows something of his character; how he loses it shows all of it.



Test of Character (92)

L. M. Merrill

ON FEAR

It is a popular practice for some psychologists and human relations experts to tell people that they should rid themselves of all fear. "Freedom from fear" has become a kind of universal goal set before men. Too few people realize that one of the surest ways to destroy human nature would be to deprive it of all its reasonable and instinctive fears. Strong characters are those that are moved by none but reasonable fears, and strongly moved by them. Weak characters are those who are subject to unreasonable fears, or to no fear at all.

Fear is nature's means of moving men to defend and protect themselves against danger and evil. The basic reasonable fear is fear of the Lord, i.e., fear of God's wrath and His punishments. This need never become an unreasonable fear, because God has given to every man all the means needed to escape His wrath and punishments. The man who fears God will naturally be a good man, a man who honors God, loves his neighbor and keeps all the commandments.

Fear is also intended to serve as a means of defense against temporal evils. Man is not only bound to preserve his life, but he is endowed with instinctive fears of those things that threaten life. The person who takes precautions against epidemics, infections, accidents, etc., is acting on reasonable fear, so long as his greatest fear is always the fear of offending and losing God. There is also a reasonable fear of indigence and want, which is to be tempered by hard work and trust in divine Providence.

It is the weak character that succumbs to foolish or unreasonable fears. All men who have given up fear of God will find themselves subject to foolish forms of fear. Some fear loss of reputation as the greatest evil. Some fear a lessening of their income as the greatest evil, even though they could live comfortably on half of what they earn. Some fear disease unreasonably. Some fear ghosts and other mysterious forces that they know nothing about.

The only sense in which freedom from fear is a valid goal for human beings is that in which it means the elimination of unreasonable fears. Such will never be got rid of by any man who does not fear hell more than anything in the world.

Readers Retort

In which readers are permitted to speak their minds about views and opinions expressed in *The Liguorian*. All letters should be signed, and full address of the writer should be given.

Baltimore, Maryland

"Your little article entitled 'A Pope's Plea' (relating the private revelation claimed by St. Lutgarde to the effect that Pope Innocent III would be in purgatory till the end of the world) upset me very much and made me think differently of God than I had before. I always considered God easy-going and merciful so long as you kept the commandments, etc. But if a Pope went to purgatory and almost to hell, what chance have I, the average Catholic, of getting to heaven? What could this Pope, who was a good Pope, have done to receive such a judgment? . . . Anyway, thanks for *The Liguorian*. I hope it will always keep coming. You don't know what it has done for me. . . .

M. M."

There are several points to be noted that will prevent the story referred to above from causing either exaggerated fear of God or a lessening of love for Him. First, for anyone who, like our correspondent, is trying loyally to keep the commandments, etc. (the 'etc.' means doing whatever God has prescribed to the best of one's ability) no stories of either hell or purgatory should awaken excessive terror. To such as these God is a God of love, and He looks on them as fondly as a mother looks on her children. Second, the revelation of St. Lutgarde about Pope Innocent III is not something that Catholics have to believe. They should respect it as coming from a saint, but are not bound to accept it as a matter of faith. Such stories may be told for the value they have in inspiring greater fidelity to God, especially

in small things, not to frighten anybody into wrong ideas about God. Third, too many people forget that Popes, bishops, and priests are human beings who not only may have faults, but who will be held to a stricter account of their faults than lay people because of the responsibilities they have assumed and the special graces they have been given. The story of Pope Innocent III should inspire more fervent prayers for the clergy, not greater fears for loyal and loving lay Catholics.

The Editors

Wyandotte, Michigan

For several years I have been reading Catholic magazines, and have enjoyed them and felt they were doing me a great deal of good. Lately, however, instead of increasing my faith, they have been doing the opposite, much to my consternation. . . . *The Liguorian* has been my favorite, but lately it too carried a story that has done much harm. It was the story of Pope Innocent III and St. Lutgarde. If this vision occurred (did it really?) and this Pope is in purgatory to the end of time, what chance has an ordinary person like myself of ever escaping the extreme penalty? . . . A certain amount of fear is good, but too much is definitely unhealthy. I have always felt that none of us is too bad, and that we all have more than a good chance of attaining heaven by counteracting our bad with the good we do and by our prayers. . . . Also, your description of the state of the blessed in heaven does not make one feel that the joy of heaven is proportionately as great as the agony of hell. Maybe we

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might dispense with the common opinion of theologians. . . .

T. M. R."

Besides the points offered in the answer above, we may add one or two more. If the revelation of St. Lutgarde was authentic (which no Catholic is bound to believe) is it not clear that Pope Innocent III accomplished exactly what our correspondent believes we all have a good chance of doing, viz., escaping hell and earning heaven by counter-acting his faults with the good he did? This is a matter of faith, taught clearly by Christ, that if there are unatoned faults on our souls when we die we shall have to atone for them in purgatory. And despite its suffering, there is comfort in purgatory, because there one knows that hell has been avoided and heaven has been won, even though it must be yet awaited for a while. Christ did say: "Work out your salvation in fear and trembling," and stories about purgatory and hell do help us to have a reasonable fear. At the same time it should be remembered that one sincere act of love of God can wipe out the stain of innumerable past faults. . . . As to St. Alphonsus' descriptions of the state of the blessed in heaven in the Liguoriana, he would be the first to admit that they give a most inadequate picture or description. Nobody has ever been able to describe the joy of heaven, because Christ Himself said: "Eye hath not seen nor ear heard nor heart of man conceived what God has prepared for them that love Him." Philosophers and theologians love to speculate on this, but as St. Jerome said to St. Augustine, they can no more make the raptures of heaven understandable on earth than they can encircle the earth with their arms.

The Editors

Rio de Janeiro

"I would like to write a few words about

your article in the November issue which stated that there are no bugs in Carmelite convents. In England they use the word 'convent' only for a Sisters' house; the word 'monastery' is used there for a house of religious men. If I am not mistaken, however, you in the United States use the word 'convent' either for a house of religious men or of religious women, as we do here in Brazil. I am a Carmelite monk living in what is called the 'Convento do Carmo' here in Rio. Now it may be true that Carmelite Sisters are not bothered by insects; perhaps St. Theresa does look after that. (Perhaps too the Sisters use DDT, or are too mortified to notice a few insects.) But if a Carmelite convent means a community of priests as well as one of nuns, then I sincerely invite you to come down to Rio and spend a few days with us . . . and with our fleas and mosquitoes. On the whole we cannot complain; there are periods when God's little creatures leave us entirely alone. But then suddenly and for no apparent reason, the nasty little pests appear from nowhere and become very intimate, especially the 'stukas' during the night. It is also very annoying to be in the midst of an important sermon and to feel the fleas crawling up your legs or biting you in the back — you cannot be eloquent and scratch at the same time. . . .

Frei B. T., O. Carm."

Quite obviously St. Theresa has not taken the male division of Carmelites under her wing, nor taken it on herself to spare them from other winged things. It is only a rumor, anyway, that she spares even her Sisters from "volatilia coeli" of the tiny variety.

The Editors

Nashville, Tennessee

"The Liguorian stated recently that we have very few strikes in America. Read the enclosed clipping and see how wrong you are. Apparently you have some purpose to accomplish and are content to drive your

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country to a labor-controlled government, then socialism, then communism. . . .

E. T. K."

The clipping that our correspondent enclosed announced that in October, 1950, strikes among American workers involved about 180,000 wage-earners. In 1945, there were approximately 14 and one-third million persons working under collective bargaining contracts, a figure that has increased rather than decreased since that time. However, at that figure, the striking workers of last October represented approximately one and two-one-hundredths per cent of all union workers. That means that 98 and 98-one-hundredths per cent of all union workers were at that time going along peaceably in accord with their contracts. We think we were right in saying that this is not a high percentage of striking men in a given month. Must we repeat the following again? We want neither socialism nor communism in America. We want cooperation between capital and labor for the welfare of all. Union-baiting only pushes the attainment of this goal farther and farther away.

The Editors

Struthers, Ohio

"One small complaint, though your magazine is wonderful. . . . Please publish something about my faith, which is that of the Greek Catholic Church. Explain to Catholics as well as Protestants that we are Catholics in good standing, though thousands of our people are being persecuted like the Russian Catholics. I hope we can still save them from total destruction. Tell people about the beauty of our liturgy and the ancientness of our faith. . . .

G. M."

We hope to have an article on the Oriental Churches, both those that are still united to the Holy See, and those that have broken with it, in the not too distant future. The title given to those

Oriental Churches which are still in communion with the Holy See is "the Uniate Churches." The dissident Oriental Churches are called "orthodox." Latin rite Catholics may attend Uniate Church services on occasion, and will be edified by the beauty of the ancient liturgy still used by them.

The Editors

Buffalo, New York

"In an earlier issue of The Liguorian you indicated that James M. O'Neill, author of 'Religion and Education under the Constitution', is a non-Catholic. A local attorney who has met Mr. O'Neill tells me that he is a Catholic. Can you give me any definite assurance on this point?"

G. W. W."

We have checked and ascertained that Mr. O'Neill is indeed a Catholic in good standing. Our apologies to him for the mistake that crept into THE LIGUORIAN.

The Editors

"In your article on the apparitions at Necedah I noted an undercurrent of disbelief. Were you not jumping the gun a little? Doesn't the present war condition follow the apparition message rather closely? I think that I can speak with more authority than someone who was not there. I know the apparition to be genuine, having been there in person.

O. L."

We tried to make it clear that each individual is free to make his own judgment about purported supernatural apparitions and revelations, on the basis of the evidence and circumstances in each case. We did caution that, until the evidence is complete, one would do well to withhold judgment, rather than to leap to conclusions. One who has complete evidence is always free to judge for himself.

The Editors



Thoughts for the Shut-in

L. F. Hyland

ON MAKING PROMISES

It is a common thing for those who are praying earnestly for a great favor to promise God something if their petition is granted. Such promises range all the way from that of entering a religious order down to having Masses of thanks said, to giving up candy, or to obligating oneself to say certain extra prayers daily for a specified period of time or for life.

It is natural that sick people too, who are pleading with God for the favor of restored health, should think of and make certain promises of what they will do for God if He returns them to health. It is always good to add to one's prayers of petition some kind of promise of returning God's favors with extra deeds of love. However shut-ins must keep certain points in mind in respect to such promises.

First of all, they must beware of making extreme or foolish promises. Under the stress of great desire for some favor, human nature is prone to over-reaching itself, promising future sacrifices and long continued practices that become over-burdensome when the crisis has passed. It is better to promise nothing than to promise something that one will almost surely renege on.

Secondly, to avoid making foolish promises, a sick person should consult with a priest or confessor before making any promise to God on the condition that his health is restored. Preferably the priest consulted should know the sick person's background and character. He will thus be able to judge whether a proposed promise is beyond his strength.

Thirdly, a sick person praying for health should not make a promise to God with the attitude of a man making a deal with his equals. He must not say to God in effect: "If You restore my health, I promise to do such and such a thing for You. But if You don't restore my health, I won't do anything for You." No promise to God is of any value if it is not based on a determination to love God forever, no matter what answer He gives to one's prayers.

Promises may be made binding under pain of mortal sin, or of venial sin, or under no penalty, according to the will of the one promising. The extent to which a sick person binds himself to a promise should by all means be subjected to the authority of a confessor.

Tit for Tat

It is remarkable how easy it is for people to get together, once they cast off their cherished fears of one another. Stories like this can and do happen often.

E. F. Miller

IN ONE of the cities of the middle West there stand two churches, each one directly across the street from the other. One of them is a Catholic church; the other is a Mission Covenant church.

If you do not know what a Mission Covenant church is, at least what *this one* is, the pastor will tell you that it is a species of the Swedish Lutheran Church. In case you do not know what a Swedish Lutheran Church is, you can look it up in the library. After studying the various ramifications, schisms and dogmatic partitions of Lutheranism in general, you will discover in the midst of all this prodigality of divergent opinion, a Church that had its origin in Sweden and took the name of Swedish Lutheran, but which changed somewhat when it came to America and became the Mission Covenant Church.

The pastor of the Mission Covenant church of which we speak was quite convinced of the evils and errors of the Church of Rome. It pained him to see so many people attending services not only on Sunday but also during the week at the Catholic church across the street. He felt himself consecrated like a prophet of old for the task of removing these evils and errors. And so on many Sundays he consumed his sermon time in denouncing the superstitions of Romanism. Some of his parishioners liked this kind of sermonizing; others did not. These latter had friends who were Catholics and who seemed quite good.

Recently a mission was conducted in the Catholic church across the street. Out of curiosity some of the Covenanters attended the services. They sat in the last pew and listened. They did not kneel down, of course, because that would have constituted the worship of idols.

As the week wore on their amazement grew greater and greater at what they heard. They expected the priests who gave the sermons to begin and end their talks with an attack on Protestantism, and especially on the Mission Covenant across the street. But not a word was spoken against anybody except against those who were breaking the ten commandments. It was as though the Protestants did not exist.

Such silence was not flattering. One appreciates being recognized even though the recognition amounts to obloquy. There is an answer to obloquy; there is no answer to silence. Could it be that these Catholics were unworried about their Protestant neighbors? The Covenant minister was surely *not* unworried about the Catholics. It might be a good idea to call on the priest and find out really how he felt towards Protestants.

Pushing their courage to the limit, they rang the bell of the rectory. In due time they were ushered into the parlor. They sat down on the edge of their chairs, eyes open for traps, secret doors and quick means of escape should escape become necessary.

The priest who appeared before them

did not seem half so stern and serious now as he did in the pulpit when he was preaching those sermons. He was quite jovial and happy-looking. "Hello, men," he said. "Sit down." They had all got up as he entered the room, and were standing there, not knowing what to do or say. The priest went on: "What can I do for you?"

"It's this way, Reverend," one of the men mustered up the strength to say, "We're from across the street, and our minister is always protesting against the Catholics, particularly the Catholics of this church right here. Yet, you get up there in the church and never protest against the Protestants. We were wondering how come. Don't you have anything to protest against the Protestants?"

"Why, no," the priest answered. "I don't have anything to protest against the Protestants. You see, I am a Catholic, not a Protestant. If I were a Protestant, I would almost *have* to protest from time to time to live up to my name. But being a Catholic, which means belonging to a world-wide as well as ancient Church that goes right back to the time of Our Lord, I am absolved from protesting, except of course against the evil in men's lives. And all I do there is repeat what Christ said when He was here on earth. It makes it pretty easy for me, doesn't it? I only have to preach the ten commandments and the teachings of Jesus. You have no idea how easy an existence we priests have." He laughed again.

"But surely you must hate us for talking so much about the Catholics in our church," said one of the other men who was dressed in black and apparently was one of the deacons. "You should hear our minister."

"No, I don't hate you, honestly, I don't. In fact, I had no idea that you were talking against Catholics. I'll let

you in on a little secret. I didn't even know that there was a church across the street and a minister in it. You see, I've been so busy pounding away at those ten commandments and the Catholics who don't keep them that I haven't had much time to look around. You say you belong to a church right across the street? What's the name of it?"

"The Mission Covenant," several of the men answered at the same time.

"The Mission Covenant?" asked the priest. "What's that? I'll have to plead ignorance, and I hope that you will forgive me, but I really don't think that I know what the Mission Covenant church is. Tell me."

The men looked at one another. Then the one who looked like a deacon took it upon himself to give a reply.

"Well," he said, "We believe in faith."

"Fine, fine," responded the priest. "So do we. What else does the Mission Covenant church teach?"

"It teaches that you can't be saved without faith."

"Better still. We hold exactly that with no frills attached. Is there anything else?"

Silence filled the room. Finally a beligerent-looking man said, "There are a lot of things our church does *not* teach."

"And that's the way it is with us too. Say, these two churches so close together are not far apart after all. How would it be if you men dropped in once in awhile so that we could compare notes. I'd like to learn a few things too. I feel awfully foolish in not knowing more about the Mission Covenant church. I blush with shame, for your church must be rather important, or men like yourselves would not be members of it. What do you say if we get together soon and tell each other what we know?"

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The men were all smiles now. "It's a good idea, Reverend," they said. "We should get together more instead of blasting away at each other all the time. You tell us when and we'll be here."

A time was arranged and the men stood up to go. Before they left, the priest reached into a drawer and pulled out a box of cigars. "Have one," he said as he passed around the box. Each man helped himself. Then they left.

As the door closed upon them, one of them said, "You know, these Catholics are not as bad as sometimes they are made out to be. I think that I'll tell our minister that, and ask him to lay off the cracks that he makes every Sunday. Maybe he could learn something too just as that priest wants to learn something."

Each man agreed as he turned in the direction of his home.

And strange as it may seem, from that time on the attack upon the Catholic Church began to lessen in its fierceness. It did not stop at once. But over a period of time the people could not help but notice that its virulence grew weaker until at last it ceased its drive entirely.

The story is that the men who visited the priest paid another visit to the minister. They told him of their experience in the church and rectory across the street. At first the pastor was as angry as Moses had been angry when he found the people worshipping graven images on his return from the mountain top when he had seen God and received the ten commandments. But his anger (the minister's) was soon quieted.

"Is it not a teaching of ours," asked the deacon, "that the Protestant reli-

gion is based on liberty and not on spiritual dictatorship like the Roman religion? All the pamphlets in the vestibule of our church say that. And you say it too in nearly all your Sunday sermons. How about it? Are we not free to go where we will?"

"And also," broke in one of the other men. "Are we not free to interpret the Bible as the Holy Spirit moves us? We are good men. Yet, the Holy Spirit did not teach us in our reading of the Bible that we were never to enter a Catholic church or a Catholic rectory. Show us in the Bible where it says, 'Thou shalt not enter a Catholic church'."

"But the point of our coming here is not to argue religion," said a third man. "We merely want you to stop talking about the Catholics in your sermons. They don't talk about us. Why should we talk about them?"

The minister looked over the group before him. They constituted his most influential parishioners. They were the men who would vote him out of his job if they did not like his work. They were the ones who gave the call to a preacher to come and serve the congregation. And they were the ones who were responsible for his salary. His righteous anger began to cool.

"Perhaps I have been a little bit too sharp in my strictures," he said. "It might be better if we let the Romans go their way while we go ours. I will think it over."

The men thanked him and departed.

The minister thought it over so well (with the aid of books and true sincerity that led him to pray for help) that he is a Catholic today. And often he calls on the priest across the street from the Covenant church and tells him the story related on these pages.

In spite of the Communist hordes in China, the *Josephinum Review* notes that a total of 4,056 natives are studying for the priesthood in China today.

Shakespeare A Catholic?

The second of two articles presenting some of the wealth of evidence that would seem to prove that William Shakespeare lived, wrote, and died as a Catholic.

J. Doberty

CUMULATIVE EVIDENCE of Shakespeare's Catholicity is easily obtained from his consistently reverent treatment of Catholic persons and things. Catholic things are in general either sacraments or sacramentals; many of his most beautiful lines have to do with the sacrament of penance. Friar Laurence is "the ghostly Father of *Romeo and Juliet*. Such a wise confessor every priest should be. In *Two Gentlemen of Verona*, Valentine says, "I have done penance . . . with bitter fasts, with penitential groans, with nightly tears, and daily heart-sore sighs." Again, in *The Winter's Tale*, Leontes says to his friend, Camillo, "I have trusted thee, Camillo, with all the things nearest to my heart. . . wherein, priest-like, thou hast cleansed my bosom; I from thee departed thy penitent reformed. . ."

Through a priest in *Twelfth Night*, Shakespeare describes the sacrament of marriage in Catholic terms, "A contract of eternal bond of love, confirmed by mutual joinder of your hands. . . strengthened by interchangement of your rings; and all the ceremony of this compact sealed in my function, by my testimony."

He speaks of angels: "Angels and ministers of grace, defend me," in *Hamlet*; in *King Lear*, of holy water: "There she shook the holy water from her heavenly eyes"; of the Catholic custom of praying for the dead, in *Henry the Fifth*: "Two chantries where the sad and solemn priests sing still for Henry's soul"; of the efficacy of pray-

ers from dedicated nuns, in *Measure for Measure*: ". . . with true prayers that shall be up at heaven and enter there ere sunrise; prayers from preserved souls, from fasting maids whose minds are dedicated to nothing temporal"; in *Cymbeline*, of the communion of saints: "At the sixth hour of morn, at noon, at midnight, to encounter me with orisons, for then I am in heaven for him." He speaks of sacred vestments, "pontifical robes ne'er seen but wondered at," of sacred vessels, of "holy Church."

His treatment of Catholic priests and Protestant ministers contrasts strikingly. Some of his best characters are priests like Friar Laurence in *Romeo and Juliet*; Friar Francis in *Much Ado About Nothing*; the priest in *Twelfth Night*, and many others. Even Wolsey, after his fall, becomes almost the protagonist of *Henry the Eighth*. No Catholic could object to the treatment of any of them. On the other hand, no minister has an important part in any of Shakespeare's plays and there is not one made to appear a little ridiculous. Examples are Sir Nathaniel in *Love's Labour Lost*; Sir Hugh Evans in *The Merry Wives of Windsor*; and Sir Oliver Martext in *As You Like It*.

As for nuns, he creates them without fault and his attitude towards each of them is expressed by Lucio in *Measure for Measure*: "I hold you as a thing ensky'd and sainted; by your renouncement an immortal spirit, and to be talk'd with in sincerity, as with a saint."

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Peculiarly Catholic are practically all the heroines of Shakespeare. His first ideal maiden is Silvia from *Two Gentlemen of Verona*: "Who is Silvia? What is she? That all our swains commend her? Holy fair and wise is she; the heaven such grace did lend her, that she might admired be." Of this play, Edgar Innes Fripp, one great Shakespearean commentator whose life study is Shakespeare, said, "Its setting was in the not long past; before the savage destruction of monasteries and burning of martyrs, when Englishmen were of one Church, and godly 'fathers' heard confession, sang requiem, offered prayers for other's sins and did penance for their own, in lonely cells and forest retreats; when lovers sought their help in trouble and knights took solemn vows of chastity. . . in a Catholic environment he set his heroine, his first ideal English maiden . . . full of charm."

This naively innocent type of maiden, the native product of Catholic culture, holds a fascination for Shakespeare; she can be identified spiritually in Desdemona, Katherine, Isabella, Silvia, and a whole series of others. I think the reason for this may easily be found — Shakespeare loved her prototype in the ideal Catholic woman — the Blessed Virgin Mary. He goes out of his way in his prayers to pay tribute to Mary's power as an advocate. The Countess of Rousillon in *All's Well That Ends Well* says, "What angel shall bless this unworthy husband? He cannot thrive unless her prayers, whom heaven delights to hear, and loves to grant, reprieve him from the wrath of greatest justice." Again, in *The Tempest*, Prospero consoles his friend who has lost his son and suggests turning to Mary, "I rather think you have not sought her help; of whose soft grace from the like loss I have her sovereign aid, and rest myself content." These must be among the

most classic expressions of confidence in her intercession.

What about Shakespeare's use of the Bible; would a Catholic use the Bible as he did? As a genius his knowledge of Scripture seems phenomenal, but he does not quote the Bible in the slavish way then characteristic of Protestant writers. Protestants do appeal to his frequent use of texts, in fact his language is at times so reminiscent of Scripture that some have difficulty in distinguishing Shakespeare from the Bible. But although he himself is never irreverent, his use of Scripture integrates with life in a manner characteristic of Catholic authors.

Furthermore, he does quote the Genevan Bible generally, for this was the only version allowed in England. But what is most remarkable in Shakespeare is this fact that at times he seems to quote from the Rheims version. Now the Rheims translation was not published until 1582 and had to be smuggled into England. To quote it, moreover, would be extremely hazardous, yet the word "cockle" in the parable of the sowers appears in the Catholic version only; the Genevan Bible uses only the word "tares" in place of "cockle." Shakespeare, quoting from the parable of the sowers, in *Love's Labour Lost*, says, "Sowed cockle reaps no corn." Likewise, the passage from *All's Well That Ends Well*, "I'm for the house with the narrow gate; they'll be for the flowery way that leads to the broad gate and the great fire," is from the Rheims version of St. Matthew, 7:13, rather than the Genevan or Protestant version. These use the words "strait" and "wide" whereas the Catholic translation uses "narrow" and "broad." In *The Tempest*, Ariel, quoting St. Paul, says, ". . . not a hair perish'd," which is again more directly rendered from the Rheims rather than the Protestant version of

the Bible. Finally, in *The Taming of the Shrew*, Shakespeare introduces Lucentio with approbation as a young man that "hath long been studying at Rheims." Since Rheims was the seminary school for young priests to be educated for a secret apostolate in England, this seems almost like defiance.

Yet, as for the use of the text of the Bible needing no interpretation or teacher and no more competent authority, he goes out of his way to cast ridicule on the idea. Some of the characters he uses for this purpose are Jack Cade, Costard and Holofernes, Bottom the clown, Sir Hugh Evans, Lavache, Launcelot, Justice Shallow, and Elbow, all of whom are made to appear ludicrous in their pompous use of Scripture. Certainly the most amusing character in Shakespearean plays is the conscienceless "bag of guts," Jack Falstaff, who is also the best versed in the Bible and the one who uses its texts most glibly. Shakespeare could have chosen no better way to satirize the "Bible only" theory than by making it the weapon of "canting fools, knaves and hypocrites."

The citing of all these passages is not meant, of course, to exhaust the Catholic content of the plays; they are simply indications of the spirit that pervades them. Actually, the work that could be described as least Catholic of any is the one which gives most conclusive proof of the author's Catholic sympathies. This is *King John*. The source for the play, *King John*, by William Shakespeare, was a violently anti-Catholic play whose author is unknown. It was phenomenally popular because it pictured King John in heroic proportions as the forerunner of English Protestantism and the first to challenge the proud temporal and spiritual usurpations of the Pope in England. In it there are monastery-looting scenes that yield nothing to Maria Monk in their lurid and sugges-

tive descriptions. This was probably the most popular of many plays on the same theme, for King John was being established as a Protestant hero, treacherously dealt with by Rome and murdered by its agents.

From a Catholic point of view, the most ideal answer to such propaganda as could not fail to incite hatred for Catholics, would be to have a great playwright take it in hand and produce a play on the same theme with a ring of historical truth. Whether or not this was Shakespeare's motive in taking the Protestant reign of King John and turning it into his own *King John*, Catholics could not have asked for better treatment.

Shakespeare rejects the picture of John as a handsome, brave, upright man and proceeds to depict a royal, fawning, treacherous villain and murderer; he makes him a traitor to his country in dealing with France; a hypocrite in dealing with the Papal envoy. Cardinal Pandulph, the Pope's representative, is a dignified man. He deals with John humbly and tactfully; he releases the King of France from any obligation of loyalty to him, explaining the doctrine of oaths in clear, Catholic theological terms. The weird, leering convent-looting scenes are, of course, deleted entirely, but the author makes clear that this sacrilege and the murder of his nephew by King John antagonize his subjects against him and bring about his ultimate humiliation. As a result John has to yield to the Pope and, while he is whining something about having been poisoned, he dies, not as a martyr, but ignominiously of a distemper.

The many changes and revisions that the poet made can all be traced in the source play; all anti-Catholic bias is removed and if there is any prejudice it is on the side of Catholicism, so that J. Dover Wilson, a Shakespearean critic,

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says, "Nothing is more remarkable than the evident pains taken by Shakespeare to rid the play of the anti-Catholic bias of his predecessors."

The sum of all this is that William Shakespeare, at least in his plays, is a Catholic. He is also a devout Catholic; the lines breathed out by his wholesome characters have the feeling of sincere Catholic piety. When has anyone outside of the Scriptures stated more simply the basic attitude of Christians than Portia to Shylock in *The Merchant of Venice*? "Though justice be thy plea consider this — that in the course of justice none of us should see salvation: we do but pray for mercy; and that same prayer doth teach us all to render the deeds of mercy."

Nevertheless, there has come down an impression of the poet himself as one who was too mild, too complaisant, too urbane, perhaps even too worldly to stand up against the severe persecution of Catholics. While it is true that no one could be an open Catholic and survive as Shakespeare did, he must then be a Catholic secretly in his practice as Shakespeare was. The prejudice that he must have compromised with the Faith, because there is no record that he suffered for it or that if put to the test he would not have died for it, seems very unjust to Shakespeare. In one of his more beautiful sonnets, in which, incidentally, he delineates the Catholic doctrine of eternal merits for good works, he describes his contempt of bodily life in comparison with that of the spirit:

"Poor soul the center of my sinful earth
Thrall to these rebel powers that thee array,
Why dost thou pine within and suffer
dearth
Painting thine outward wall so costly gay?
Why so large cost having so short a life
Dost thou within thy fading mansion spend?

Shall worms inheritors of this excess
Eat up thy charge? Is this thy body's end?
Then, soul, live thou upon thy servant's loss
And let that pine to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more.
So shalt thou feed on Death, that feeds on
men,
And death once dead, there's no more dying
then."

In another, dedicated to a Catholic friend, if he does not reveal his own resolution, he does his admiration for those Catholics who have capped a life ingloriously lived with the supreme glory of martyrdom: "To this I witness call the fools of time, Which die for goodness, who have liv'd for crime."

Besides, among his own parents there was a tradition of suffering for the Faith. Little is heard of Mary Arden, Shakespeare's mother, but she was from a militantly Catholic family of Willmecotte near Stratford-on-Avon. Among her closest relatives several were put to death, probably unjustly, because of their known Catholic sympathies in connection with a plot to do Queen Elizabeth to death. Her own father, Simon Arden, gave Mary his will to execute in which he bequeathes his soul, "to Allmyghtye God and to our bleside Ladye Sent Marye and to all the holye compenye of heven," in unmistakable Catholic terms.

The religion of John Shakespeare, his father, had been debated for more than two hundred years, not because there were not good and sound reasons for judging him a Catholic, but because there was a flaw in the all-revealing argument that left it suspect. This was the "Spiritual Last Will and Testament" signed by John Shakespeare and found in a "hiding hole" in the attic of the home in Stratford-on-Avon where William Shakespeare was supposed to have

been born and where his father certainly spent his last years. It was discovered by a roofer, repairing the roof, but when it was delivered up a portion of it, the first leaf, was missing. When asked to produce the first leaf, Joseph Mosely, the discoverer, did come forth just before he died, with a leaf that he said was a copy of the original. It is the first leaf with its introductory articles that scholars have rejected for many reasons and this has caused them to look upon the will as a forgery. The enigma was solved in recent years by Father Herbert Thurston, S. J., who found, first in the British Museum and then in Mexico, the original Spanish form from which John Shakespeare's "Spiritual Last Will and Testament" is undoubtedly an English copy. It was a formula of devotion not strictly a will and was composed by Saint Charles Borromeo, as it so declares, to be made by the Christian while he is in health to safeguard him from temptations of the devil in the hour of death. It was smuggled into England by the Jesuit missionary priests; perhaps even by Edward Campion who saw Saint Charles Borromeo just before his own martyrdom in England.

Immediately the original is compared with the will signed by John Shakespeare all difficulties disappear; the first leaf with its introductory articles is patently seen to be a forged addition, whereas the rest of the will is genuine. It is a curious thing that when the forged preamble is compared with the original of Saint Charles Borromeo it appears to be full of Protestant sentiment. Since this discovery Shakespearean scholars have widely accepted its authenticity and other copies of the formula have been found throughout the world.

The second article which was not in the copy produced by Mosely, but was in the original signed by John Shake-

speare, read as follows:

"In the name of the Father, of the Son, and of the Holy Ghost. In the first place as the foundation of all salvation, I, John Shakespeare, declare and confess in the presence of Almighty God, Father, Son, and Holy Ghost, three persons in one God, of the most holy Virgin and all the Court of Heaven, that I wish to live and die obedient to the Holy Roman Church, firmly believing all the fourteen Articles of the Faith taught by the holy Apostles, all the interpretations and declarations made upon them by the Holy Catholic Church and all the same Catholic Church, guided by the Holy Ghost, has taught, defined, and declared.

"I protest in this same form that at the end of life I desire to receive the most Holy Viaticum, in order to unite me perfectly and peacefully with my Lord Jesus Christ by means of so divine a Sacrament, etc."

In relation to this conclusive proof of the Faith of Shakespeare's father, other facts known about him readily fall into line. One of these was that while he was still prominently active in the public affairs of Stratford-on-Avon, his name appears on Queen Elizabeth's recusancy list for refusing to attend Protestant worship. From that time on he is no longer active in public life.

Having established these things it seems gratuitous to prove more; whether William Shakespeare ever faltered in the Faith; whether he be now in the bosom of God. Such speculations would be worse than vain. Let no one, however, trifle with the facts that are known. It is almost a truism among Catholics that from deeply devout Catholic parents come children who never shake off the influence of the Catholic Faith and who invariably die in the Faith. Shakespeare was also influenced in school by

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one of his masters, Mr. Simon Hunt, who became a Catholic convert in the midst of persecution, went away to study secretly at Rheims and returned as a Jesuit missionary. Finally, no one has ever given any reason why it should be supposed that Arch-deacon Richard Davies, a neighboring Anglican clergyman, contemporary of Shakespeare, should have told an outright lie when he said, "William Shakespeare died a Papist."

Those of us who are grateful to the great Shakespeare for his witness to the Old Faith in lines that can never die as long as the English language remains,

will remember him as a Catholic and in the way a Catholic would wish to be remembered. For this purpose we take a prayer from the Epilogue to *The Tempest*, his last work, in which apositely there is a play upon the word "indulgence"; and we take it as Shakespeare's own request to his fellow Catholics:

"... my ending is despair
Unless I be relieved by prayer;
Which pierces so, that it assaults
Mercy itself, and frees all faults.
As you from crimes would pardon'd be,
Let your indulgence set me free."

The Trail of the Irish

Some insight into the extent of Irish immigration can be gained by a study of the names of parishes. For instance, in Canada, there are 55 churches dedicated to St. Patrick, and most dioceses have at least one under the patronage of St. Brigid. Moreover,

9 are dedicated to St. Columba,
7 to St. Columbanus,
3 to St. Brendan,
3 to St. Malachy,
1 to St. Kilian
1 to St. Laurence O'Toole,
1 to St. Finnian.

Some enterprising student might well gather the relevant statistics for the United States.

Congregational Singing

According to some authorities, congregational singing in church had its origin in the following rather strange circumstances.

In the Spring of the year 386 the Arian heresy was at the height of its power, and in the city of Milan the heretics became so bold that they plotted to seize by force one of the Catholic basilicas in the great city.

To render the seizure impossible, Catholics (with St. Monica, the mother of St. Augustine, playing a prominent role) remained within the church night and day. Lest they lose heart during the prolonged vigil, they chanted hymns and psalms together, and in the end the efforts of their enemies were forestalled.

Afterwards the practice of congregational singing was kept up, and rapidly began to spread over the whole western church.

Prods to Perfection

This monthly feature, consisting of anecdotes and quotations from real life, is designed to inspire practices that should be second nature to the character of a Christian.

J. P. Schaefer

OVER OUR lives, during this Lent, the Church will once more endeavor to cast the blessed shadow of the Crucified Saviour. By her prayers, the Liturgy and many another sombre, yet beautiful, reminder, she will recall us to thoughts of the most vital truths of our faith and the most important events in history. These will all hinge upon one central figure, Jesus Christ Crucified; upon one pivotal doctrine, the Redemption; upon one common evil, sin. That this Lent may affect your life more deeply, we invite you to pause a moment and to reflect, to read the following incidents almost prayerfully, for they are capable of bringing home vividly to you the dreadful, though salutary, truth of the horror that is SIN.

As artists often do, William Achtermann, a renowned painter, has depicted himself among the figures in one of his famous canvases, 'The Descent From the Cross'. Achtermann paints himself as one of the disciples, standing on a ladder leaning against the Cross, and drawing one of the nails from Our Lord's feet. When the artist was asked why he painted himself thus, he replied: "The numerous sins in the lives of men like myself have driven many nails into Our Lord's body; it is time that we should now draw them out."

In a park in New York City there stands a statue of the Father of our Country, George Washington. Opposite it stands a pedestal to which is affixed a

plaque; upon the plaque is printed an inscription which reads: "This pedestal was meant for Benedict Arnold had he not betrayed his country."

Of this traitor to his country, Benedict Arnold, it is said that on his deathbed, he begged the sorrowing friends gathered about him to "give me back my faded coat of blue." Pityingly, they brought the coat to him, and watched as, with the last bit of strength left in his wasted body, he struggled to put it on. In a last heart-broken gasp the traitor of his country exclaimed: "Would to God I had never worn another."

It was carnival time in the city, a period of worldliness, intemperance and sin. St. Margaret Mary Alacoque spent the time in prayer and mortification in an effort to repair for these excesses of worldlings. While she was thus engaged one day, Our Lord appeared to her covered with wounds, crowned with thorns, as Pilate had shown Him to the people, saying: "Behold, the man." The Saint looked at Him with compassion; and as if in answer to her unspoken question, Our Lord said: "Behold, what men do to me by their sins during this time."

A nail had fallen from one of the hands of the image of Christ on a large crucifix in a church, and a workman was called in to repair the damage. The crucifix was taken down, placed upon the floor of the church, and the workman raised his hammer to drive home

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the nail into the hand of the outstretched figure. But before the hammer descended, he hesitated, his eyes brimming with tears. As the hammer fell from his hand, clattering upon the stone floor of the church, he sobbed: "I cannot . . ." The workman had been leading a sinful life, and the physical parallel between driving a nail into Christ's body and his own misspent life was too much for him.

The great philosopher, Diogenes, was one day observed walking backward through the streets. A group of the curious stopped to watch him, and finally a crowd gathered. They laughed at and mocked him and finally asked him the reason for his seemingly foolish conduct. "You laugh at me," replied the philosopher, "because I walk so, yet you are content to live backwards, against the dictates of your reason, which is the most intolerable of all derangements."

St. Francis Girolamo, a Jesuit missionary, was conducting a mission in Naples at one time. He preached his sermon one day before the house of a woman who was leading a wicked life. She did all in her power to disturb the preaching, crying out and insulting the priest, but he paid no attention to her. Some time after the mission was over, the Saint returned to the city on a visit, and passed by the same house; it gave every evidence of being uninhabited. He asked passersby what had happened to the woman, and they informed him that she had died the day before in a very sudden manner. He asked to be allowed to enter the house to view the corpse. Standing beside her, surrounded by a crowd of people, Francis suddenly cried out: "Catherine! tell me where you are!" Three times he repeated the

command, each time with more emphasis and authority. Suddenly, at the last command, the corpse seemed to open its eyes, and in a voice that seemed to come from another world, cried out: "In Hell, In Hell!"

The short, terse statements and definitions of the Catechism may be a most complete explanation of doctrine; the eloquence of a preacher may be most moving. Yet when they treat of even such momentous truths as the horror of sin, they fail to touch and reach into our lives. All too frequently the words of the catechism prove to be little more than a test of memory, the eloquence of a preacher, a momentary inspiration. It is for this reason that we have printed here the preceding incidents, that from actual experience, from pointed comparisons, you might conceive an even more vivid horror for sin. This caused the Cross, crucifixion and death of the Saviour. This is the greatest evil of your life, for unless you dread it sufficiently it will force you to lead a life of insult to your God; it will involve you in that most remorseful existence of living contrary to the very dictates of your own mind; it will destroy in your soul the image of your God, causing you to lose the most precious gift you possess, sanctifying grace; and finally, it will bring down upon your head the eternal loss of heaven and its vision of glory and plunge you into the most indescribable torments of hell. This is why we say that sin is so horrible. Please! Won't you reread the preceding stories now? While reading, say a little prayer that your hatred of sin may grow even more intense. Should this most vital conviction be deepened in you, this will be the most profitable Lent you have ever spent.

Communists and the CIO

Too many Americans do not yet know how great a victory the CIO has won over the Communists who had set out to rule it. This is history that should be known by all.

R. J. Miller

ACT THREE in the American drama of the *Communists and the CIO* covers the years 1945-1949, and is occupied with the struggles of the non-Communists in the "doubtful" and "red-dominated" unions to shake off the red threat or control.

For those who love an adventure story, full of danger and daring and suspense, with the "good guys" at first apparently doomed to yield to overwhelming odds, but battling doggedly against the odds, and then little by little edging the villains back, beginning to get in telling blows of their own, taking the initiative, and finally surging to a triumphant victory — this story of real Americans in real American life should rank among the best.

At the end of the war in 1945, it seemed that the "real Americans" in the CIO were indeed confronted with hopeless odds. Some of the biggest and strongest CIO unions were either completely dominated by the reds or else so close to it as to be seriously "doubtful". The "reds" in power, moreover, were determined men, and well-trained for the job they had to do, which was nothing more nor less than to rule or ruin the American labor movement.

What chance did the ordinary American union men have against these odds?

Chance or no chance, they battled doggedly on, and Act Three was the "turning point" Act in their battle. It was there that the fortunes of the "good guys" began to change for the better, and the first signs of defeat appeared for

the "bad guys." In some well-developed and powerful play or drama on the stage, Act Three is also often the turning point act; only here we have a drama in real life, and one that very closely affects all Americans and even the whole world.

"Good guys" may not be a very elegant expression, and some readers might also question its appropriateness to describe the persons of certain of the union men involved. But it serves to emphasize forcefully if not elegantly the battle lines drawn in this compelling drama; and from any honest man's point of view, whether patriotic or just based on love of the right side, there can be no question of which side had "the good guys" and which "the bad guys."

Besides, the present article aims only at giving the highlights of the story. No doubt there were incidental struggles in which not all the wrong was on one side, and even in a vital conflict like this, the end does not justify the means. But by and large, as we are taking it, this story is one which presents an exceptional amount of "right" on one side and "wrong" on the other. Far more commonly than in many human affairs, the good guys were right, and the bad guys wrong.

Here, then, are the highlights of Act Three.

In 1945, at the end of World War II, there were four CIO unions which were "doubtful" as regards Communist control. By 1949, the national headquarters of all four of them had swung away

completely from Communist control, and were definitely in the hands of non-Communists.

In 1945, too, there were fifteen CIO unions definitely in the hands of the "reds". By November, 1949, four of them had likewise been swung safely away from the Communists. The remaining eleven still had their red leaders; but their influence in the CIO generally had been so weakened that they were actually on the verge of expulsion from the organization; and they were in fact expelled one after the other, either in the national CIO Convention, November, 1949, or during the first half of 1950.

This actual expulsion occupies Act Four and Act Five of our American drama. The turning point in Act Three, however, might be said to have been reached at the national convention of the Auto Workers in March, 1946. At that convention the delegates elected the fighting anti-Communist Walter Reuther president of the union. It was a defeat for the reds, but not a complete defeat. They still commanded enough influence to elect a majority of the executive board of the union. Thus the President of the union was an outspoken anti-red; but the majority of the board was Communist. Not a comfortable position for Reuther; but still a sign of changing fortunes for the reds.

Of course they still clung tenaciously to whatever influence they had, and used every tactic in the Communist book to win back what they had lost. For instance, early in 1947 they proposed that a merger be effected between the Auto Workers and another CIO union, the Farm Equipment Workers. There was a plausible reason for the merger in the fact that the kind of work done by members of the two unions was somewhat similar. Only it so happened that the Farm Equipment Workers (the FE)

was a completely Communist dominated union; and its merging with the United Auto Workers (UAW) would (in the reds' strategy) bring enough additional Communist votes into the Auto Workers to defeat Reuther at the coming 1947 national convention. But the tide had turned against the Communists in the Auto Workers; or rather, the rank and file had begun to stir and rise against the Communist threat. The merger proposed was submitted to a referendum of the UAW membership, and was defeated two to one. Not only that, but the rank and file then went on to re-elect Walter Reuther president of the union, and moreover, to give him a clear majority of anti-reds on the executive board.

Thus the UAW, largest union in the CIO with its more than a million members, under a vigorous and far-sighted leader, had been swung by its rank and file out of the doubtful class into the ranks of the anti-Communists.

The Amalgamated Clothing Workers, next largest CIO union listed in the "doubtful" column in 1945, was brought over to the anti-red side by 1947. The reason for its being "doubtful" had been that Sidney Hillman, its president, while not a Communist or fellow-traveller himself, had been engaged in making deals and alignments for political or power purposes with various red groups, thus running the danger of finding the control of his union gone over to the unscrupulous red politicians he was trying to do business with. But Hillman died suddenly on July 10, 1946; and his successors refused to follow his policies of appeasement or whatever they might be called; which brought the Amalgamated Clothing Workers "out of the red."

In 1945 the Shipbuilding Workers had also been doubtful, and the Communists in the union were trying by hook and crook to swing them com-

pletely over. But the "good guys" in the rank and file were aroused, and in 1946 threw off the red question mark with a bang by the election as president of John Green (not the John Green who is head of the AFL) and a whole slate of anti-Communist executive board members.

Finally, the Shoeworkers, last of the doubtful CIO unions in 1945, managed to wrest control from the Communists; and although some of the party liners still continued to show up at national conventions of the union (even as late as the fall of 1950) to make trouble, they were always resoundingly voted down.

So much for the "doubtful" unions of 1945. By 1949, they were all in anti-Communist control.

The 1945 "red" unions had a harder time. Of course the wonder is that the rank and file could do anything at all to unseat the party-liners once they were in power in a union; but that is just what happened in four out of the fifteen. These were the National Maritime Union, the Packinghouse Workers, the Transport Workers, and the Furniture Workers. The last named made the grade by a very narrow margin. At the 1949 CIO Convention the Furniture Workers were cited for trial and possible expulsion from the CIO because of Communist control: but they were able to prove that they had really cleaned house on the Communist control before their formal trial actually took place.

The elimination of red control in the other three unions between 1945 and 1949 — the Maritime Union, the Packinghouse Workers, and the Transport Workers — was the result of terrific struggles in each case, as might be expected when one considers the ambitious and daring aim of the non-Communists: to throw the reds out of their own unions. But the anti-Communists did succeed in each case. The details

involved a series of see-saw battles which would require lengthy research to identify, and which in any case would take too long to describe here. The important fact is that by the end of 1949, these four unions were definitely out of Communist control.

A word should be said here, however, on one of the elements that proved decisive in the struggle, namely, the influence of Catholic social teaching. Union men in the rank and file were in not a few cases inspired to take an active part in union affairs, to "get in there and fight", by learning that the issues involved in union policies were not merely matters of power politics between rival factions, but were closely bound up with their own religious convictions. Whether a union official was an atheistic Communist or not, they learned, was more than a dirty scrap for jobs and pay, but something that imposed an obligation and offered a challenge to themselves as Christians. They learned this in various ways: from the activities and publications of the Association of Catholic Trade Unionists, from the various labor schools conducted by the ACTU and other agencies throughout the country, especially in New York, Detroit, and in the diocese of Hartford, Connecticut.

The efforts of these Catholics, it is true, were not always welcome, even to the "rightists" in the various unions, and at times there were hard feelings and recriminations; but on the whole they constituted a source of power for the good cause, hard to measure in detail, but definitely a part of the general advance of the anti-Communists.

And so the curtain rose on Act Four of the drama: the historic National C.I.O. Convention at Cleveland, October 31 to November 4, 1949.

The Convention was opened with prayer by Archbishop Hoban of Cleve-

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land; and in its few days of fiery sessions it gave the death blow to Communism as a power in the CIO.

The *CIO News* jubilantly summarized the accomplishments of the Convention in its issue for November 7, 1949:

These actions were approved by the CIO Convention and executive board last week at the public auditorium in Cleveland:

A constitutional change barring Communists, Fascists or their consistent followers from holding the post of officer or board member in the CIO.

A constitutional change giving the board power, by a two-thirds vote, to remove any officer or board member who follows the Communist party line.

A constitutional change allowing the board to expel any union for pro-Communist actions.

The United Electrical, Radio, and Machine Workers of America was expelled.

A new union, the International Union of Electrical, Radio and Machine Workers, CIO, was chartered.

The Farm Equipment Workers Union was expelled.

The board authorized trials for nine board members and ten unions accused of following the party line.

These were the highlights of Act Four. It is the Act of concentrated dramatic action; the thunderbolt Act, when blow after blow rains down on the villains to send them reeling to defeat. The "good guys", hitherto seemingly unequal to the occasion, struggling against hopeless odds, now took on a wholly unexpected vigor, rose to meet the issue squarely, and with rugged, virile determination shook off the shackles that had bound them and triumphantly went on to victory.

What is more, they did so as American workers and union men, under the rules of parliamentary procedure gov-

erning union assemblies, with no help from police forces or outside strong-arm forces of any kind, and without violating the rights that go with freedom of speech or democratic due process.

Of course the agents of Communism who were on trial raised snarling objections to the procedure, clamoring that they were being treated unfairly, which was shown again and again to be a brazen lie; or deploring, as one of them did, this "hokum and baloney about the non-existent Communist menace", to which one of the American workingmen replied: "When Harry Bridges says the issue is not Communism, he lies like hell."

And that signalizes another feature of the struggle: the speakers on the floor wasted no time on fancy talk. They were ordinary men with a job to do, and they went to work to do it. It was a job of tremendous implications, it is true, and under other circumstances perhaps some show of heroics might have been in place. Not only the unity of the CIO was at stake, but the very welfare of the American nation. If, as has been said, Communism in Korea was "a dagger pointed at the heart of Japan," then Communism in the CIO was a dagger ready to pierce the heart of America.

And these plain American workingmen accomplished their historic mission without heroics. "Men at work" is the phrase to describe their straightforward tackling of the job at the 1949 CIO convention; and to one who realizes the monumental character of the job, their very straightforwardness is only another strikingly dramatic element in the situation.

Act Five covers the events of the six or eight months following the convention. They are the swift moving action of the drama towards the closing curtain.

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The new International Electrical Workers (IUE) at once began challenging the position of the old Communist-dominated United Electrical Workers (UE) by initiating organizational drives in the electrical plants of the industry throughout the country, and then requesting that elections be held by the National Labor Relations Board to determine which union had a majority in each plant. In by far the most of these elections, IUE has been overwhelmingly victorious.

As to the Farm Equipment Workers, even at the time of their expulsion from the CIO at the 1949 Convention, most of the workers in this industry had already signed up with the UAW. There were then 100,000 such workers in the UAW, and some 30,000 in the FE; and the expulsion only served to hasten this trend.

The Furniture Workers, although scheduled to be investigated, were able to show that they had got rid of Communist control before their trial could take place, and were given a good bill of health in the CIO. Theirs was the only union not to be expelled; but this exception serves to show that the action of the CIO against Communism was no mere blind hysterical "purge", but a serious step based on reasonable evidence.

The investigations of the other nine unions were conducted according to the decision taken at the convention. As a result, four of them were expelled from the CIO in February 1950: The Mine, Mill, and Smelter Workers; the United Office and Professional Workers; the Food, Tobacco, and Agricultural Workers; and the United Public Workers.

In June, 1950, two more were expelled: the American Communications Association and the Fur and Leather Workers.

And in August, 1950, the last three

were ushered out of the CIO: the Longshoremen and Warehousemen's Union; the Fishermen; and the Marine Cooks and Stewards.

Each of these expulsions came as the result of detailed investigations, findings, and reports by the special hearing boards set up for each of the unions involved; the final decision being made in every case by the executive board of the CIO.

Thus the curtain has come down on one great American drama. Of course the struggle is not completely over. The Communists still retain control over too many unions, and even within non-Communist unions they still have not given up their efforts to "rule or ruin" in too many union locals. But no one knows this better than the good Americans in the CIO itself. The *CIO News*, for instance, in commenting on the expulsion of the last three red unions, calls it only the end of "Phase One of the CIO's drive against the Commies"; and goes on to say:

Phase Two is likely to be long and rough because it won't be over until the Commie grip on unions expelled from the CIO is completely broken.

Still, "Phase One" has unquestionably ended with a great victory for American institutions. For the defeat of the Communists in the CIO means not only that they have been deprived of a great part of their power over American workers: it means also that they have lost a weapon, namely, control of strategic and powerful labor unions, with which they might have been in a position to bludgeon the entire nation into submission to Moscow.

To conclude, here is a scoreboard tabulation of the ejection of Communists from national control of CIO unions.

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In 1945, the following unions were "doubtful" as to Communist control:

Shipbuilding Workers (turned non-Communist in 1946).

Auto Workers (turned non-Communist in 1947).

Amalgamated Clothing Workers (non-Communist in 1947).

Shoeworkers (non-Communist in 1948).

The following is the "score" of the unions that were under Communist control in 1945:

National Maritime Union (non-Communist in 1948).

Transport Workers (non-Communist in 1948).

Packinghouse Workers (non-Communist in 1949).

Furniture Workers (non-Communist in

1949).

Electrical Workers (expelled in November, 1949).

Farm Equipment Workers (expelled in November, 1949).

Mine, Mill, and Smelter Workers (expelled in February, 1950).

United Office and Professional Workers (expelled in February, 1950).

Food, Tobacco, and Agricultural Workers (expelled in February, 1950).

United Public Workers (expelled in February, 1950)

American Communications Association (expelled in June, 1950).

Fur and Leather Workers (expelled in June, 1950).

Longshoremen and Warehousemen's Union (expelled in August, 1950).

Fishermen (expelled in August, 1950).

Marine Cooks and Stewards (expelled in August, 1950).

Prayer to St. Patrick

St. Patrick, on
Your feastday heed
Our prayer for these:
Your sons in need,

Whose names bespeak
Your faith, your fame,
Whose hearts you can
No longer claim.

*The Murphys, Kellys,
Caseys, Flynn's,
The Bradys, Cullens,
Brennans, Quinns,*

Who've joined the Great
Apostacy,
Or cast their lot
With heresy.

Who've travelled far
From Erin's sod,
But farther still
From Erin's God.

*The Clancys, Clearys,
Mullens, Breens,
The Traheys, Reagans,
Cartys, Sheens,*

Whose fathers died
The faith to keep;
Whose sons may ne'er
Its blessings reap.

St. Patrick, come
To earth again,
And save these lost
Of Erin's men.

L. F. Hyland

Happenings in Rome

Monthly roundup of significant events in the capitol of Christendom.

C. D. McEnniry

DURING THE Holy Year every trade and profession formed organized pilgrimages to venerate the Tomb of St. Peter and to get the blessing of the Successor of St. Peter — not only the doctor and the druggist and the professor and the legislator, but also the butcher and baker and candle-stick-maker. Even those bronzed and leather-breeched men, with their savage-looking dogs, who herd sheep on the steep slopes of the Appenines, and who are often mistaken for bandits, came with their bagpipes and cymbals and played a lullaby (they call it a "ninna-nanna") for the Pope. They say he stopped, sat down on his throne and accompanied them in the song. "Shepherds," he said, "shepherds, this — this is Bethlehem!"

Since her children have made this solemn profession of their firm belief that their Mother is bodily in heaven, Mary seems determined to see that they come to heaven too. Never was there such a resurgence of solid religion in Italy as since the proclamation of the dogma. Men and women crowd the confessionals and the Communion tables. It is nothing to wait five hours and longer in order to be able to get to confession. . . .

If a man were to say "George Washington never was at Valley Forge", you would call him a "nut." But if he said it often enough and loud enough he would surely get some other "nuts" to believe him. Some pope-haters thought, "If we can get the people to believe that St. Peter never was in Rome, then they will no longer believe that the Pope of Rome is the successor of St.

Peter." They said it often enough to succeed in misleading a certain number; but no historian of any education has for the past fifty years denied that St. Peter was really in Rome. However, it has long been the dream of Pope Pius XII to prove the fact so conclusively that even the "nuts" couldn't deny it. Ever since his election he has had a group of the ablest archaeologists in the world working at excavations under St. Peter's to find out exactly what is there. Now their work is done. They have found the tomb in which St. Peter was buried. They have found the inscribed marbles that prove it is his tomb. They invite all the world to come and see these proofs.

Mary, at the very beginning of her existence, was free from original sin. Mary at the end of her life, was taken up body and soul into heaven. These two truths — the Immaculate Conception and the Assumption — have always been believed. A century ago the Pope officially declared that the Immaculate Conception is a revealed truth. This year he officially declared that the Assumption is a revealed truth. These two truths are so closely linked together that the Italians begged for the extraordinary favor of having midnight Mass in all the churches on the Feast of the Immaculate Conception to honor the Assumption. The Pope granted their request — but for men only. He does not think that woman's most precious virtues are fostered by running about during the wee, small hours. . . .

The Pope's Emissary to Mexico is Archbishop Piani. The Archbishop says

the present regime is legally constituted and is honestly trying to further the welfare of the people. And that means their spiritual welfare as much as their bodily welfare. You can't have the one without the other. What a comfort to know that our brothers below the border, who have suffered so much for their faith, are at last enjoying peace. . . .

You said you would like so much to go down to the Retreat House and make one of those week-end retreats, but you just can't find the time. Are you busier than the Pope — or holier? He felt he was not too busy to make a retreat nor too holy to need one. He called in a Jesuit to preach a retreat to himself and his household. . . .

Some people have only one mental picture of an Arab — an Arab Sheik. The Arab nations form a large and important part of the family of nations today. They realize the helpfulness of having a diplomatic representative at the Vatican. (They are not afraid the Pope will invade their territory.) The Secretary of the Arab League just had a private audience with the Pope. He was introduced by the Arab Representative from Egypt to the Holy See. . . .

Some young women have a "vocation" to enter a strictly enclosed cloister and spend their lives in prayer and penance so that God may have mercy on the rest of us. If they are hungry on a fast day, they don't mind it. That is what they bargained for. But to be hungry on feast days too is hard. And that is precisely what about fifteen thousand of them in Italy are right now. The money they brought along for their support, when they entered, has lost its value. Our NCWC War Relief Services gave them the material for a number of good substantial meals. . . .

Every year at Christmas the Pope makes an important address to the world. This year he spoke of the mar-

vellous success of the Holy Year. He spoke of peace — peace between employers and employees, peace between class and class, peace between nation and nation. He concluded: "The way leading to true peace is long and hard, and impeded by briars and thorns. The great majority of men however are ready to make the sacrifice in order to be preserved from the catastrophe of new war. Still the undertaking is so great, and merely human means are so ineffective, that we turn our gaze to heaven and raise our hands in supplication to Him who, from the glory of the Godhead, came down to our level and became 'one of us.' The power of the Saviour, who moves the hearts of rulers wherever He wills, like the streams of water whose course He regulates, can still the tempest that tosses the bark where not only the companions of Peter are alarmed but also the whole human race. It is therefore the sacred duty of the Church's children to implore with their prayers and sacrifices the Lord of the World, Jesus Christ, God blessed forever, to command the winds and the sea and thus bring to men in this hour of dread and uncertainty the great calm of true peace."

The "Society of St. Paul", with headquarters in Rome, has been doing inestimable good in disseminating the word of truth by means of the printed page. Now it has begun disseminating the word of truth by means of a radio station in Tokyo. It plans to erect ten other stations in the ten principal centers of Japan. . . .

The *Acta Apostolicae Sedis* is the publication that carries the official rulings of the Pope and of the Commissions — ("*Congregationes*") — which assist him in the government of the universal Church. Page 795 carries the announcement: "His Holiness Pius XII, now gloriously reigning, orders that the

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invocation "Queen assumed into Heaven — *Regina assumpta in Coelum*" be added to the Litany of the Blessed Virgin Mary, called the Litany of Loretto, after the invocation 'Queen conceived without Original Sin'."

In point of age our American Cardinal, Archbishop Dougherty, is second in the College of Cardinals. The oldest is Cardinal Verde, Archpriest of the Church of St. Mary Major, so called because it is the principal church dedicated to Mary in the whole world. The guide never fails to tell the admiring tourist that the ceiling of this church is decorated with the first gold brought back from America by Columbus. How did the gold get to St. Mary Major? Because this venerable Basilica has always been under the special protection of the Kings of Spain. A noble bronze statue of Philip of Spain stands before the church. . . .

Christmas Eve the Pope closed the "Holy Door" of St. Peter's. The brick and mortar, which was taken out when he opened the Door at the beginning of the Holy Year, Dec. 24, 1949, will be replaced, and the door will remain walled up until the next Holy Year. When will that Holy Year be proclaimed? Will it equal the triumph of this one? This Holy Year was the greatest demonstration of faith in the history of the world. Eighty thousand Americans went as pilgrims to the tomb of St. Peter, the first Pope, — about three millions from the entire world. Nearly all of

them were able to have an audience with the Successor of St. Peter, Pope Pius XII. . . .

The Catholic University of Porto Alegre, Brazil, is now a Pontifical University. Having fulfilled the requirements it was recognized as such by the Pope. . . .

The guessers are guessing again. Since the death of Cardinal Marchetti-Selvagiani they are busy counting the nineteen worthy heads that will wear the nineteen red hats now unclaimed. In the passing of Cardinal Marchetti, America lost a staunch friend. While a young priest he was assistant to the Papal Delegate in Washington. There he learned to know and really admire Americans and American ways. Later, as the Pope's Vicar in the government of the diocese of Rome, he introduced many features followed by bishops and priests in the United States. His loss is deeply felt by the Pope. They were boyhood companions, both Roman born. . .

In Japan the Church marches on. Two hundred and fifty delegates from all parts of the empire met in Tokyo to study and promote the Catholic charitable undertakings recently undertaken in Japan and which are doing so much to win the esteem of the pagan Japanese for the true Church. The hospitals proceeded to the organization of a National Association of Catholic Hospitals. The doctors and surgeons, to a National Association for Doctors and Surgeons.

Business of Living

I worry
I putter
I push and shove
Hunting little molehills
To make mountains of.

—Santa Fe Magazine



Side Glances

By the Bystander

Many secular publications have recently been thrashing about over the problem of chastity, especially as it involves the young people of today. A typical example is an article that appeared in the January 16th issue of the picture magazine, *Look*. The article is entitled "The Conspiracy Against Chastity." It presents, in horror-stricken tones, the facts about the increase in sexual delinquency, and this especially among young girls. It gropes confusedly for an explanation and a remedy, and misses by miles the heart of the matter. Like all the spokesmen for secularism, it is concerned almost solely with the social effects of unchastity in the life of the young girl: the shame of extra-marital pregnancy, the terror of disease, the disgrace to the family, the scars left on the character by incursions into immorality. It is doubtful about whether anything of importance could be said against unchastity were it not for these evil effects. And one almost suspects *Look* of having its tongue in its cheek while it edits the article, because it is one of the flagrant examples of borderline pornography. Scarcely an issue appears that does not, both by some of its advertising and editorial pictures, promote an exaggerated homage of the human body.

We shall never get to the bottom of sexual delinquency until, unlike *Look*, we face squarely the fact of the intrinsic evil of unchastity. The evil effects of this vice are merely by-products and additional proofs of the basic rupture of nature's laws (which means God's laws) in every surrender to lust. Nor shall we arrive at any effective remedies until we consider chastity in all its aspects, not merely as it affects the lives of young girls. Social scientists like to limit the problems of chastity to the young and unmarried because the effects of its open

violation among them are so dramatic. This is about as realistic as abhorring murders by machine-gun because they are bloody and messy, while disregarding murders by drugs because they are peaceful and clean. Chastity is a problem for old and young, for married and single, for parents as well as for children. It imposes obligations on all of them that require strength of character and powerful motivation to fulfill. How completely this fact is overlooked and even denied is evident in the naive statement of *Look's* article that one of the chief reasons for the delinquency of young people is that society has made it difficult for them to marry young, when their passions first begin to assert themselves. As if an early marriage would, by itself, solve all the problems of being pure. The younger people are when they marry, the more certainly will they have to face the problems of birth-control, temptation to adultery, incentives to divorce and remarriage, etc., if they possess no basic understanding of the essence of chastity.

There are three facts, therefore, seldom if ever mentioned in secular articles about the virtue of chastity, which must enter into the training of every youth and into the thinking of every adult about this virtue. The first is the fact that any form of impurity (with or without visible or social evil effects) is a serious violation of God's laws, a transgression of the right order of nature, a forfeiture of heaven and a deliberate choice of eternal hell. The second fact is that every human being has inherited a fallen human nature, which manifests itself more intensively, perhaps, in temptations to unchastity than in any other way. The third fact is that the weakness of human nature in this regard can be offset only by the full use of the plentiful means of strength in

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virtue provided by the divine Redeemer of the human race. These facts are the starting point of chastity. They are the indispensable minimum of convictions that will impede the increase of juvenile delinquency. They are as important for adults as they are for youth. They are needed by the married as much as by the single. They must be put into practice throughout the whole of one's life. If *Look* really wants to know what causes sex delinquency among girls, we shall tell them: It is sex delinquency among adults who have denied the three facts set down above, and, as a result, have given the young people the impression that nothing very serious can be said against unchastity.

Look's solution of the problem of growing sex delinquency points in the right direction but it does not point far enough. It says that the solution lies in good homes, good family life, good parent-and-children relationships. It says some very good things, but it does not say the most important thing. It says that the father must no longer be a stranger to his children, as is so often the case today. It says that mothers must not do so many things outside the home, nor treat their teen-age children as if they were babies, neither to be trusted nor informed. It says that there must be a democratic freedom of discussion between parents and growing children about the problems of the latter. It says that families must do more things together, in a spirit of fellowship and intimacy that will make the children feel that they have a secure place in society. It does not say what screams to be said, viz., that the parents must have and must transmit to their children absolute convictions about the eternal value of chastity, the inherited tendencies of the human will to succumb to the opposite vice, and the lifelong need of a Redeemer's strength-giving merits and graces. Indeed, all the above-mentioned suggestions for a sounder family life will be ineffective unless this bond of

unity be first reestablished; submission to all the authority of God and mutual working for heaven through acceptance of the merits of Jesus Christ and the fulfillment of His commands.

To summarize: Chastity is not only a problem for the young, the unmarried, the girls. It is a problem for every human being, because failure to be chaste can usher anyone into hell, no matter how different the temporary social effects of unchastity may be for different people in this world. Thus it is as important for a married person to resist temptations to birth-control, adultery, etc., as it is for young people to resist temptations to petting and more advanced forms of impurity. Chastity is a difficult virtue not only for the young but for all human beings, and remains such almost as long as they live, because the taint in human nature resulting from the fact of original sin most often manifests itself in a desire for sensual pleasures that reason and conscience clearly reveal to be wrong. Chastity is not a virtue that can be protected fully by happy family life, companionship with parents, knowledge of the evil social effects of unchastity, and an honorable marriage; it requires religious motivation, sturdy moral character, and the use of the supernatural means of virtue provided by the Redeemer of the human race. Chastity will therefore shoulder juvenile sex delinquency out of the land only when chaste and religious-minded parents build it, on the sound fundament of a solid religious training, into the souls of their growing children. The "conspiracy" against chastity is promoted by articles such as that in *Look*, which, against a background of body worship in pictures, pretend to try to promote chastity without a single reference to God, religion, heaven or hell, and pretend that it is important only as a means of keeping young people out of reform schools.



Catholic Anecdotes

The New Science

A bright young university student was once riding on a French train between Dijon and Paris. He found himself sharing a compartment with an old man who seemed to be of the peasant class; his clothes were homespun and soiled and his shoes misshapen and unpolished. In the old man's hands was a rosary, and in his eyes a far-away look of devout absorption.

The student was amused, and he spoke with thinly-veiled contempt:

"I see you still believe in that medieval clap-trap about praying your beads, and I suppose you believe also in the Virgin Mary and all the other nonsense that priests tell you."

The peasant turned his deep-set eyes on the youth.

"Yes, my boy, I do. Don't you?"

"I? I believe in prayer and all that superstition? I should say not. I learned the truth at college. If you want to be smart, you will throw those silly beads out the window and learn something about the new science."

"The new science?" said the old man. "I'm afraid I don't understand. Perhaps you could help me."

The college lad relented. Perhaps he had been too harsh.

"Well," he said, "if you can read, I'd be happy to send you some literature. You do read?"

"Yes, after a fashion."

"Good. Where shall I send it?"

The old man fumbled in his coat pocket for a card and gave it to the boy. It bore a simple inscription which today would admit the bearer to the

most exclusive meeting of world scientists:

LOUIS PASTEUR

Paris Institute

For Scientific Research

The incident is related in *The Grail*.

Reparation

No more heroic story has ever been told than that of the Jesuit martyrs put to death by the Iroquois in what is now the state of New York.

One incident which reveals the mettle of these heroes is related of St. Isaac Jogues, during the course of his tortures near the Indian village of Ossernenon.

The priest lay, tied to a stake, and a captive Indian woman was forced to saw off with a jagged shell one of his thumbs. Horror stricken, she complied. Jogues consoled her, and picked up the thumb from where it lay beside him on the ground. Then, as he later wrote:

"I presented it to Thee, O my God, in remembrance of the sacrifices which for the last seven years I had offered on the altars of Thy church, and as an atonement for the want of love and reverence of which I have been guilty in touching thy Sacred Body."

Submission

St. Therese, the Little Flower, a short time before her death expressed her submission to God's will in these words:

"I desire neither life nor death. Were Our Lord to offer me my choice, I would not choose . . . I am no longer able to ask for anything save the perfect accomplishment of God's designs in my soul."



Pointed Paragraphs

Are You Skipping Lent?

A few weeks of Lent have already passed, but it is safe to assume that some who may read this will suddenly become aware that they have not yet done much in the way of penance for their sins and for the love of the suffering Christ. The few remaining weeks of Lent should surely be used to make up for the neglect of the few weeks that are passed, or to build up greater merits if some penance has already been done.

Last year *The Liguorian* suggested several penances that were "not for weaklings," that might be added to the prescribed fast and abstinence, or might substitute for them if one were dispensed. They created considerable interest, and we know that there were quite a few persons who adopted one or the other of the suggestions.

We repeat those suggestions here, and also repeat that they are "not for weaklings," as a challenge to the spiritual mettle of all who read them. Anyone need adopt only one of these penances to prove to himself that he is not among the weaklings of Christ.

1. *Read no daily newspapers for the rest of Lent.* Sure, it's a penance, and a hard one on human curiosity. But Christ suffered much more than in a limitation of natural curiosity. And you'll be surprised to learn how quickly you can get along without reading news of the world, even with a war going on. Also how much easier it will be to think of spiritual things.

2. *Don't use your automobile for the rest of Lent. Ride buses or streetcars, or walk.* This is, of course, only pos-

sible for city folk who are not strictly dependent on their cars for business or charity. Sure, it's an inconvenience to ride buses or to walk when you could drive your own car. Did you ever think of the journey Christ made to Calvary, not only walking, but with a cross that weighed nearly a hundred pounds on His shoulder? Think of it as you walk, or sit in a bus.

3. *Give up all radio and television entertainment for the rest of Lent.* "What will I do with my evenings?" you say. Come, now. You are not that feeble of mind that you are at a loss for something good to do. You won't have to spend any evenings nailed to a cross. You can read about *Him* (in comfort), or visit shut-ins, or go to church, or work for the poor.

4. *Give up all beverages except water for the rest of Lent.* Sounds terrible, doesn't it? Cocktails, beer, coffee, tea, fruit juices, soft drinks on every hand, and you should do without any of them? Ever think of the thirst of Christ, who probably did not have even a drop of water from the time He was taken captive till He died on the cross the next afternoon? You won't feel anything like that.

5. *Make a half hour of meditation before the Blessed Sacrament each day for the rest of Lent.* You say: "I couldn't possibly find half an hour every day to devote to that purpose." Maybe you're right. Maybe you have been given responsibilities that leave you neither time nor energy for such a schedule of prayer. Maybe too you are deceiving yourself. Maybe you don't have a high enough regard for prayer, and do have

too high a regard for some of the unprofitable things you do. Christ wants to see a little of Mary in every Martha.

None of these penances is in any sense obligatory. On the other hand, no one will find them all impossible. The suffering they involve is a far cry from that which bought redemption for each and all.

The Block Rosary

"You will take them the first week, another the next. . . house by house. . . street by street, neighbors will recite the rosary together."

These are the words the Blessed Mother is said to have spoken to a housewife in the city of Detroit in the year 1945, at a time when she was worrying about members of her family who were in the thick of the raging Japanese war.

The Blessed Mother seemed to be standing before her, surrounded by several kneeling figures reciting the rosary. As if in answer to a question as to what she could do for the safety of her loved ones, Mary indicated the kneeling figures and said: "What are you waiting for? Gather your groups together . . . house by house. . . street by street. . . Wherever these groups are gathered I will give them protection. . . I will bless their homes. . . I will be in their midst."

The apparition has neither been proposed to high Church authorities as undeniably authentic, nor passed on by them. The woman involved asks that her name be unrevealed in all discussions of the matter. But the incident was the origin of one of the most beautiful and effective practices that have arisen in our time. It has come to be called "the block rosary."

It is fully in accord with the spirit of the Church, and is approved and encouraged universally by local authorities.

It starts when a family takes the initiative by inviting its neighbors living on the same street into their home that they may all recite the rosary together. They may gather in the same house every evening for a week, and then move on to another house, or they may move from home to home on successive evenings. Almost as soon as the practice is started, it is customary to find that just about every Catholic family in the block wants to take its turn at having the neighbors in for the evening rosary.

Usually a member of the family in whose home the rosary is being recited leads the prayers of the group. It is also their task to see to it beforehand that all the neighbors are informed, either at the rosary gathering the evening before, or by an announcement in Church, or by door to door calls, that they are to be hosts for the rosary gathering on a given evening at a given time. All are to be assured that they gather only for the rosary, not for a social evening, refreshments, or any other purpose. The rosary is said and then the group disperses.

Besides being a new way of fulfilling the Blessed Mother's urgent plea for prayers, particularly the rosary, at Fatima, the block rosary has many wonderful results. It restores neighborliness as a primary expression of charity, and that on the strongest of all possible foundations — mutual prayer. It starts people saying the rosary who had been neglecting it. It even appeals to non-Catholics, many of whom welcome an opportunity to join their neighbors each evening for fifteen minutes of prayer.

The Liguorian has prepared a small five-cent pamphlet that will make it easy for anyone to lead or follow the block rosary. It gives the intentions to be announced, the mysteries for the various days, and the prayers of the rosary in full. Add your block to the thousands

in which the rosary is already being recited by neighbors almost every night of the year. Order "How to Say the Block Rosary" from The Liguorian Pamphlet Office, Liguori, Mo.

World-Wide Holy Year

The privileges of the Holy Year, enjoyed in 1950 by those who were able to travel to Rome, have been extended to the entire world for the whole of 1951. In announcing the extension, the Holy Father expressed the wish that the spectacles of faith and piety witnessed in Rome during the past year may now be repeated around the globe.

The conditions for gaining the jubilee indulgences are the following:

1. Catholics must visit the four different churches which have been designated by their bishop as the Holy Year Churches. In suburban, rural and small town areas, where there are not four churches within a reasonable distance of one other, the bishop may designate a lesser number of churches, or, if necessary, even only one church, where the four visits may be made. Where this last is done, the visits may be made one after the other, so long as a person leaves the church momentarily between the visits.

2. On each visit the following prayers are to be recited:

- a. Five Our Fathers, Hail Marys, and Glory Be to the Fathers.
- b. An additional Our Father, Hail Mary and Glory Be to the Father for the intention of Pope Pius XII.

- c. The Credo, or "I Believe in God."

- d. Three Hail Marys, followed by the invocation, "Queen of Peace, pray for us."

- e. The Hail Holy Queen.

- f. It is suggested, but not obligatory, that the Holy Father's personally composed prayer for the Holy Year be added.

3. The visits may be made by individuals alone, but they must recite the prayers vocally, i.e., with the lips and not merely mentally. It is especially appropriate that groups make the jubilee visits together, on which occasions they may alternate in reciting the prayers aloud.

4. The sacraments of confession and Communion must be received within a reasonable time in connection with making the visits, in order to gain the indulgences. The indulgences may be received as often as one fulfills the requirements. However, all the prescribed works (visits, prayers, confession and Communion) must be completed for each reception of the indulgences before a second attempt to gain them is made.

It will be a wonderful thing if, in these troubled days, millions of Americans, in family groups, in sodality groups, in friendly groups, will make their jubilee visits together. It will be a token of strong fealty to the Vicar of Christ. It will be a public example of trust in God and prayers for peace. It will bring blessings to all America.

The Complete Rosary

Father Patrick Peyton, modern apostle of the Family Rosary, sums up the right manner of saying the rosary as follows:

"The rosary is like a man made up of body and soul. The 'body' consists of the recitation of the *Paters, Aves and Glorias*. The 'soul' of the rosary however, is meditation on scenes from the life of Our Lord and His Blessed Mother."



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

VICTORIES OF THE MARTYRS

(Editor's Note: In the writings of one who has been honored by the Church with the rare title of 'Doctor of the Church', the ordinary reader would expect to find nothing but profound and learned treatises. But St. Alphonsus possessed that happy combination of learning and practicality which is the distinguishing characteristic of most great men. For while in his prolific writings we find many learned doctrinal and moral treatises, and penetrating refutations of heretics and their errors, we also find these treatises balanced by inspirational works and books of practical spirituality. Such is his 'Victories of the Martyrs'. It is a simple book, one of history and inspiration, but it is also an astounding book. For it was written when he was 80 years of age, and at a time when he was handicapped by terrible physical suffering. Perhaps, this is why his thoughts turned magnetically toward the martyrs. It must have been a tedious task, too, for he was without such modern conveniences as the typewriter, and the work, though simple, must have involved a tremendous amount of research. In the 'Victories of the Martyrs', St. Alphonsus writes of the lives and deeds of the martyrs without any chronological order, treating especially of those martyrs who are less well known. In these pages, for some months, we intend to print a number of these 'Victories' as they appear in the liturgical calendar of the Church.)

March 7: Sts. Perpetua and Felicitas of Carthage:

The Emperor, Severus, published an edict commanding that all Christians

who refused to sacrifice to the gods be put to death. Upon receiving the edict, Minutius, proconsul of Africa, arrested five young catechumens at Carthage, among whom were Perpetua and Felicitas. Perpetua was but 22 years of age and Felicitas was even younger; both were married, Perpetua having one child, and both had led exceptionally exemplary lives. For a time, the martyrs were kept in a private house, guarded by soldiers. During this time, the Father of Perpetua, a pagan, visited her often and used every parental argument in an effort to shake her faith. Perpetua herself writes of the ordeal.

"My father used all his efforts to pervert me; but I resolutely answered: 'Father, I am a Christian.' In a rage he threw himself upon me, as if to tear out my eyes. A few days later we all received the holy baptism, and were led to the public prison. Here I was horrified by the darkness, the almost intolerable smell, and the great heat occasioned by the number of prisoners. My son, however, was brought to me in the prison, and this greatly consoled me. My brother came to visit me, and asked me to pray to the Lord to let me know whether I was to obtain the crown of martyrdom. I obeyed his wishes and, in a vision, beheld a golden ladder which reached to the heavens. It was very narrow, and upon its sides were affixed sharp knives and iron spikes. At the foot of the ladder was a dragon, who appeared ready to devour those who should attempt to mount. The first to ascend was a Christian named Saturus, who invited me to follow him. I, too, ascended, and found myself in a spacious

garden; here I met a handsome man who said to me: 'Thou art welcome, my daughter.' From this vision I knew that we were all destined to suffer martyrdom.

"My father came again to visit me in the prison, and throwing himself at my feet in a flood of tears, exclaimed: 'Daughter, have pity on me, a poor old man, thy Father; have pity at least on thy child, and do not be obstinate in bringing ruin upon us all.' I was overwhelmed with grief at his touching plea, but remained immovable in my resolution. On the following day I was brought before Hilarian, the auditor, who acted as our judge. My father appeared with me, holding my son in his arms. The judge pleaded with me as had my father: 'Perpetua, have pity on thy father and thy son — sacrifice to the gods.' I answered that I was a Christian and that we were all ready to die for our faith. The judge then condemned us to be devoured by wild beasts.

"We received the sentence joyfully and were brought back to prison. Here my father made a last attempt to dissuade me: he met us at the prison, and tearing his hair and beard, threw himself upon his face on the ground, lamenting that he had lived to see this day. He even endeavored to pull me from the platform, but the judge commanded him to be beaten off, and I had to endure the suffering of seeing my own father cruelly stricken. But the Lord continued to grant me strength."

Felicitas desired to suffer with the rest, but she was pregnant, and Roman law forbade women to be put to death in this condition. Her companions, therefore, prayed for her, and on that very day she was delivered of a daughter. During her labor the Saint moaned, and one of the guards ridiculed her: "Dost thou moan? What wilt thou do, then, when thou shalt be devoured by wild

beasts?" To this the Saint replied: "I now suffer by myself; but then I shall have Jesus Christ with me, and by His grace I will endure all things for His sake."

Upon the appointed day the martyrs went forth to execution with a joy that was evident even to the pagans. After the other Saints were torn by the wild beasts, Perpetua and Felicitas were wrapped in nets and exposed to a mad cow. Perpetua was first attacked; and after being tossed into the air she fell to the ground upon her back. Sitting up, she perceived that her clothes were torn, and while endeavoring to cover herself was once more knocked down. Upon recovering herself, she saw that Felicitas was prostrate upon the ground, severely injured, and stretched out her hand to raise her. At length, the people were moved to compassion, and the two Saints were led into the center of the amphitheater, and put to death by the gladiators. Thus did they receive the heavenly crown, on the 7th of March, in the year 203.

March 25: St. Irenaeus, Bishop of Sirmium:

St. Irenaeus is believed to have been born in the city of which he later became Bishop. Though his parents were probably pagans, he himself professed the faith of Jesus Christ from his youth. He married at an early age and had a large number of children, all of whom were still young at the time of his martyrdom. The Saint gave such extraordinary signs of virtue that he was made Bishop of Sirmium while still a young man. In the discharge of his office, he met the enemies of the faith fearlessly, and defended his flock faithfully until his brilliant career was terminated in the glory of martyrdom.

The edicts of the Emperor Diocletian against the Christians were first published in Sirmium in the year 304, and

The Liguorian

Probus, governor of Lower Pannonia, was inexorable in putting them into effect. Ecclesiastics, and particularly bishops, were the first objects of his unholy zeal, for he thought that by striking the pastors he could the more easily disperse the flock of Jesus Christ. Irenaeus was accordingly arrested and brought before Probus. "Obey the imperial edicts," commanded the governor, "and sacrifice to the gods." Unperturbed, the Saint replied: "The Scripture saith that whosoever sacrifices to false gods shall be exterminated." "The princes have commanded," Probus relentlessly continued, "that all Christians shall sacrifice to the gods, or be tortured." Irenaeus was unshaken: "I have been commanded to suffer all tortures rather than to deny my God, and sacrifice to demons." When the governor threatened to subject Irenaeus to torture, the Saint replied: "In doing so, thou shalt please me, for thus shall I be made a partaker of the Passion of my Saviour."

The governor, then, commanded that he be tortured. Seeing that he suffered intensely, Probus asked: "What dost thou say now, Irenaeus? Wilt thou now sacrifice?" To this the Saint replied: "I sacrifice, by my confession, to my God, to whom I have always sacrificed." During these severe physical torments, Irenaeus was subjected to yet another type of torture. His father, wife and children, servants and friends, came to implore him to obey the emperor. His children even embraced his feet, crying out touchingly: "Father, if thou hast no pity for thyself, have pity, at least, on us." But even in the face of such pleas from his wife and children, Irenaeus remained immovable. To their pleadings he replied not a word, but sighed only for the consummation of his martyrdom. In the midst of his torments, Probus said

to him: "Irenaeus, abandon thy folly, sacrifice to the gods, and destroy not thyself in the prime of life." "It is," the saint replied, "that I may not destroy myself for all eternity, that I refuse to sacrifice." He was then released and sent to prison where he was forced to endure even more torments for several days.

After a few days Probus, thinking that the Saint would change his mind after enduring such torments, once more called the saintly bishop before him. Once more, however, Irenaeus remained adamant. Enraged beyond control, the governor finally commanded Irenaeus to be cast into the river. Upon hearing this sentence, Irenaeus exclaimed: "I thought that, after so many threats, thou wouldst have caused me to suffer many tortures, and to be cut to pieces. I beg of you to do so, that thou mayest see how Christians, who have faith in God, despise death."

More enraged than ever, Probus commanded that the Saint be beheaded and cast into the river. The holy Bishop, perceiving that his end was approaching, returned thanks to Jesus Christ for having given him the necessary fortitude, and for calling him, by such a death, to a participation in His glory. When he arrived at the bridge of Diana, the place selected for his execution, he threw off his cloak, and prayed thus: "O Lord Jesus Christ! Who didst vouchsafe to die for the salvation of the world, I beseech Thee that Thy angels may receive my soul, since I most willingly suffer death for the honor of Thy name, and the edification of Thy Church. Receive me into Thy glory for Thy mercy's sake, and strengthen my flock in Thy holy faith." His head was then struck off, and his body thrown into the river Save.

In 1914, only 31 American communities had city managers. In 1950, that number has grown to almost 1000.



CATHOLIC AUTHOR OF THE MONTH

ALMA HELEN SAVAGE, 1900- Juvenile Author

I. Life:

Alma Savage, the daughter of Charles J. and Marie Alfer Savage, was born in St. Louis, Missouri, on December the second, 1900. After completing her elementary studies at a convent school, she entered Solden High School in St. Louis. The Bachelor of Arts degree was received from Washington University, and graduate work was done at the Universities of Wisconsin and Columbia. Apart from two years of teaching in a high school at St. Charles, Missouri, Miss Savage's business career has been in the field of publishing. The years from 1928 until 1931 were spent as the publicity director of the Boston office of the Macmillan Company, and the next two years in the promotion department of *The Publishers' Weekly*. In 1933 Alma Savage joined the newly established firm of Sheed and Ward as sales manager. For the next thirteen years she averaged 10,000 miles a year in her travels for Sheed and Ward. In 1946 she established the Alma Savage Lecture Bureau. Miss Savage lives in New York and devotes her time to the direction of the Bureau and takes time off for an occasional lecture.

II. Books:

Miss Savage's chosen field of writing has been for the young reader and the setting of

her books has been in the Alaska Territory that she knows so well. The material for her books has been obtained during several summers spent in the Holy Cross Mission on the Yukon River, 250 miles south of the Arctic Circle.

Dogsled Apostle is the first hand narrative of the day by day work of an Alaskan missionary. *Eben the Crane* is an animal story for children. *Holiday in Alaska* is an account of a boy's travels through the North; *Kulik's First Seal Hunt* recounts a native boy's adventures. Miss Savage has also written many magazine articles for Catholic and secular periodicals.

III. The Book:

The author's first interest in Alaska came from repeated stories from many sources of a reindeer fawn at the Holy Cross Mission, and she determined to visit the Mission. This journey resulted in her most popular book, *Smoozie*, the story of the fawn. In a whimsical style Alma Savage humanizes the life and feelings of Smoozie and critics have acclaimed her book as "an Alaskan Bambi." A keen observation of wild life and an unusual narrative skill are revealed in this book that will delight not only the young, but their parents as well.

BOOK REVIEWS FOR MARCH

Two Modern Spiritual Books

We Live With Our Eyes Open. By Dom Hubert von Zeller, O.S.B. 172 pp. New York: Sheed and Ward. \$2.00.

Vocation To Love. By Dorothy Dohen. 169 pp. New York: Sheed and Ward. \$2.50.

These two books by an English monk and a young American girl are both of unusually high quality and are good examples of the praiseworthy tendency to write spiritual books that are especially concerned with the Catholic lay man and woman.

The success of his first book, *We Die Standing Up*, encouraged Dom Hubert to publish another series of essays, *We Live With Our Eyes Open*. The explanation of the title and theme of the book is found in the last chapter. He tells us that so many people go through the motions of life without ever really facing life. Their eyes are closed to the full grandeur of the human and Christ-like life that God intends them to live. Those who wish to live with their eyes open must face life with a challenging hope in the greatness that they can achieve, and with the simple vision of a child that will enable them to separate the apparent from the true realities of life.

The essays of this book discuss life from many angles: prayer, marriage, suffering and the principles of ascetical and mystical life. An interesting chapter is devoted to the life and teaching of the saintly Dominican, Father Bede Jarrett, who taught the author by his example and precept to enjoy a full life. There is a practicality about the book that adds to the appeal of the lessons. The humanness of Dom Hubert is seen in his narration of the incident of his youthful companion throwing a light cheese soufflé into the electric fan in a train dining car. This is an inspirational work that will help the lay Catholic in his search for a full Christian life in the world.

Dorothy Dohen is an active member of the group that writes for *Integrity*, and all the essays in *Vocation to Love* first ap-

peared in the magazine. Her first book is a practical and inspirational appeal to all to follow the primary vocation of loving God with all the power of their personality. This book is written as a guide for lay people who desire to find perfection in the world. The various chapters deal with different aspects of love: poverty, detachment and prayer as means; loneliness and frustration as obstacles; joy, peace and spiritual maturity as the crown of love. The last essay shows Our Lady's special vocation to love.

There are several points that call for special attention. Miss Dohen stresses the human attractiveness of the character of Christ that draws others to His imitation. The chapters on loneliness and frustration emphasize that these factors are found only in the lives which refuse to love the God Whom they were created to love. Any person, single or married, who does not have this love will experience the anguish of loneliness that every creature feels without the possession of God.

Miss Dohen has furnished lay Catholics with the book they need. Unlike some of the *Integrity* material, this book is not iconoclastic but positive in its presentation. Religious would do well to read *Vocation to Love* to remind themselves that their vows and rules are only means to this great goal of every vocation in life.

Tips On Talking

Making Good Talk. How to Improve Your Conversation. By Austin J. App, Ph.D. 172 pp. Milwaukee: Bruce Publishing Co. \$2.50.

The books of Crane and Carnegie have led to a rash of treatises on the development of a pleasing personality. Most of these books are written on a purely naturalistic basis — the development of personality for the human effects and joys that it affords. Dr. Austin J. App has based his book, *Making Good Talk*, on Christian principles.

It is largely an extended paraphrase of the text of St. Paul: "Your manner of speak-

ing must always be gracious, with an edge of liveliness, ready to give each questioner the right answer." (I Col. 416) The basic principles of good conversation are those two that Newman laid down for a good writer: Have something to say and know how to say it. The author stresses the necessity of a balanced and informed mind as the background of conversing and furnishes pointers on good diction. Such practical topics as talking about self, one's hobbies, the weather and chit-chat are discussed in the various chapters. Dr. App makes full use of his collection of quotations on conversation. All who read *Making Good Talk* should notice improvement in their art of communication with others.

For The Laity

Christ In Main Street. By Rev. F. J. Mueller. 139 pp. Milwaukee: Bruce Publishing Co. \$2.50.

Struggle, Our Destiny. By Rev. William Tobin. 165 pp. Milwaukee: Bruce Publishing Co. \$2.50.

The Unholy Three. By Rev. Henry J. Romanowski. 160 pp. Milwaukee: Bruce Publishing Co. \$2.75.

Father Mueller has written several books about Christ and his latest endeavor is to make Christ real to the modern man and woman. In his preface he reminds us: "It is of vital importance that the men and women of our day realize, and not in mere theory, that the Christ of Bethlehem and of Nazareth and of Calvary is our friend and our

neighbor in Main Street — and act accordingly." As in His own day Christ remains the great Loved One and the great Hated One. He still shows great love for babies and does not want married people to refuse to bring them to Him. *Christ In Main Street* shows the modernity of Christ in His love and search for souls.

Deep in the Bible belt of the South, Father William Tobin has labored for two decades. *Struggle, Our Destiny* is a series of radio broadcasts for all Christians to show them that our life on earth is a warfare and to equip them for this battle. The book outlines the virtues of a soldier, the goal of his life in the beatitudes and the Blessed Mother and Christ. Three sermons show the Catholic viewpoint on war as seen in the Old and New Testaments and the writings of St. Augustine. The author has a familiar style that makes frequent use of stories. Non-Catholics and Catholics alike will be strengthened and encouraged by reading his book.

The Unholy Three comprises a series of sermons on the three great enemies of man: the world, the flesh and the Devil. Father Romanowski tries to awaken man to the danger that surrounds him from his three bitter foes. Mental prayer is shown as the antidote to the thoughtlessness engendered by the world. The flesh is held in restraint by penance and mortification. The Divine Food of the Eucharist counteracts the poison of the Devil. This is an average book that will benefit those who read it.

BOOKS RECEIVED FOR REVIEW

DOMINICAN SISTERS: *Short Meditations on the Mysteries of the Rosary.*

FATHERS OF THE CHURCH, INC.: *Tertullian, Apologetical Works and Minucius Felix Octavius.* Translated by Rudolph Arbesmann, O.S.A., Sister Emily Joseph Daly, C.S.J., and Edwin A. Quain, S.J.

THE GRAIL: *Tell Us a Story.* By Marie-Celeste Fadden; 1951, Mass Year; *Susanna Mary Beardsworth* — By Pascal P.

Parente.

B. HERDER CO.: *Art and Beauty.* By Maurice de Wulf; *Our Happy Lot.* By Aurelio Espinosa Polit, S.J.; *The Love of God and the Cross of Jesus.* By Reginald Garrigou-Lagrange, O.P.

NEWMAN CO.: *The Life of St. Anthony.* By St. Athanasius.

ST. FRANCIS BOOK SHOP: *Walk With the Wise.* By Hyacinth Blocker, O.F.M.

The Liguorian

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University
of Scranton, Scranton, Pa.

I. Suitable for Family Reading:

My Neck of the Woods — *Rich*
 The Edge of Time — *Erdman*
 The Innocents from Indiana — *Kim-
brough*
 Miracle at Carville — *Martin*
 The Gand Sophy — *Heyer*
 Guardian Heart — *Yates*
 The Popular Book — *Hart*
 The Little World of Dom Camillo —
Guareschi
 Kon-Tiki — *Heyerdahl*
 Belles on Their Toes — *Gilbreth*
 The Story of Ernie Pyle — *Miller*
 Haven's End — *Marquand*
 Joy Street — *Keyes*
 Pathway to the Stars — *Kane*
 Candy for Breakfast — *Davenport*
 The Thirteen Clocks — *Thurber*
 The Swiss Family Perelman — *Perel-
man*
 Thine Enemy — *Gibbs*
 People Named Smith — *Smith*
 Jesus Christ, His Life, His Teaching
 and His Work — *Prat*
 Out of This World — *Thomas*
 Calculated Risk — *Clark*
 To Love and To Honor — *Loring*
 Cry Above the Winds — *Bartlett*
 Henry Gross and His Dowsing Rod
 — *Roberts*
 Trio — *Maugham*
 The Scarlet Dawn — *Hickey*

II. Suitable for Adults:

A. *Because style and contents are too
advanced for adolescents:*
 The Legacy of Gabriel Martel — *No-
winson*
 The Year of the Oath — *Stewart*
 Lift Up Your Hearts — *Kimbrough*
 Ella Gunning — *Deasy*
 The Twenty-Fifth Hour — *Gheor-
ghiu*
 The World My Wilderness — *Macau-
lay*
 The Covered Bridge — *Petersen*

The Spanish Gardener — *Cronin*
 I Believe — *Hyde*
 Drums Behind the Hill — *Bower*
 Smersh — *Sinevirsky*
 Enthusiasm — *Knox*
 The Scarlet Sword — *Bates*
 Once More the Thunderer — *Hough*
 The Hell Bomb — *Laurence*
 Caught — *Green*
 Skorzeny's Secret Missions — *Skor-
zeny*
 Recollection — *Sertillanges*
 Crime on the Labor Front — *Johnson*
 Many-Colored Fleece — *Gable*
 The Fresh and Open Sky — *Sullivan*
 Beyond Freedom — *Ryan*
 Laughter Unincorporated — *Cerf*

B. *Because of immoral incidents which do not, however, invalidate the book as a whole:*

The Adventurer — *Wlatari*
 Candlemas Bay — *Moore*
 The Far Lands — *Hall*
 Randall and the River of Time —
Forester
 Across the River and into the Trees
 — *Hemingway*
 Rainbow in the Royals — *Roark*
 The Pepper Time — *Jennings*
 The House That Stood Still — *van
Voght*
 Moulded in Earth — *Vaughan*
 The Loved and Envied — *Bagnold*
 Concluding — *Green*

III. Not recommended to any class of readers:

The Age of Faith — *Durant*
 Burning Bright — *Steinbeck*
 Boswell's London Journal — *Boswell*
 The Widow — *Yorke*
 The Wisdom of the Sands — *de Saint-
Ezupery*
 Purple Passage — *Hahn*
 The Sign of Jonah — *Hale*
 Dark Green, Bright Red — *Vidal*
 Dianetics — *Hubbard*
 The Left Hand of God — *Barrett*



Lucid Intervals

One day a visitor arrived in the home of Leonard Liebling, editor of *Musical Courier*, just as the family was about to sit down to dinner. Mr. Liebling, annoyed at such thoughtless timing, had the maid ask the guest to wait. After an unhurried meal, Mr. Liebling greeted his friend. "Sorry to keep you waiting," he said, "but we always eat at 7."

"That's what I thought," the friend replied, "when you invited me to dinner to-night."

A man who went to the doctor's office was somewhat surprised when the nurse told him to step in the next room and remove his clothes.

"But nurse," he started in a hoarse whisper, "it's my throat."

"Please do as I tell you," snapped the nurse, "or I shall be forced to cancel your appointment."

So shrugging his shoulders he went into the next room and there sat a young fellow who was looking very uncomfortable and quite naked except for a large parcel he held across his knees.

"Doesn't that beat everything?" said the man removing his coat, "I come in here with a sore throat and I have to take my clothes off."

"What are you beefing about?" was the reply, "I just came in here to deliver this parcel."

"Was your husband hurt when he was hit by the car, Liza?"

"Yes, ma'am. He suffered from conclusion of the brain."

"You mean concussion, Liza."

"No, ma'am — conclusion. He's dead."

A pompous physician inclined to criticize others was watching a stone-mason build a fence and thought the mason was using too much mortar. "Jim," he said, "mortar covers up a good many mistakes, does it not?"

"Yes, doctor," the stone-mason replied, "and so does the spade."

A small boy I know understands his younger brother's speech better than their parents and interprets for them. The other day the younger one was chattering away in his usual incomprehensible gibberish.

"What does he say, Donald?" asked the father.

"Oh, that's nothing," answered Donald. "He's just talking scribble."

Sandy: "How much to the station?"

Cabman: "Two shillings."

Sandy: "Does that include the charge for my bags?"

Cabman: "I'll take those for nothing."

Sandy: "Excellent. Then I will walk."

We were showing our mountain cabin to my cousin from Kansas. Saving the best for the last, we showed him the breakfast room, which has windows on three sides, providing a mountain view from every side. He gazed out and said: "You'd sure have a wonderful view from here, wouldn't you, if the mountains weren't in the way!"

The new minister always had a scripture ready for any question asked him. One day a bug flew in his mouth and he swallowed it. A little boy stepped up and asked: "Do you have a text from the scripture for that?"

"Yes," said the minister: "He was a stranger and I took him in."

Motion Picture Guide

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Reviewed This Week
Tomahawk

Previously Reviewed

Abilene Trail
Ambush
Arizona Territory
Blazing Sun, The
Border Ranger
Border Treasure—RKO
Branded—Paramount
Breakthrough—Warners
California Passage—Republic
Call of the Klondike—Monogram
Colorado Ranger—Lippert Prod.
Crooked River—Lippert Prod.
Death of a Dream—Eagle Lion
Don Quixote de la Mancha
(Spanish)—Azteca Films
Farewell to Yesterday—
20th Century-Fox
Fast on the Draw—Lippert Prod.
Goldbergs, The—Paramount
Guilty of Treason—Eagle Lion
Gunfire—Lippert Prod.
Holy Year at the Vatican,
The—Astor Pictures
Holy Year, 1950—20th Century-
Fox
I Shot Billy the Kid—Lippert
Prod.
I'll Get By
Kim—MGM
King Solomon's Mines—MGM
Last Holiday (British)
—Associated British-Pathe
Last of the Buccaneers—Columbia
Law of the Badlands—RKO
Lightning Guns—Columbia
Louisiana—Universal-International
Magnificent Yankee, The—MGM
Massacre Hill—Pentagon
Pictures Corp.
Milkman, The—Universal-
International
Missourians, The—Republic
Miss Pilgrim's Progress (British)
—Films International of
America, Inc.
Mudlark, The—20th Century-Fox
Mystery Submarine—Universal-
International
Never a Dull Moment—RKO
North of the Great Divide
—Republic
Of Men and Music—20th
Century-Fox
Operation Disaster (British)
—Universal-International
Pygmy Island—Columbia

Raiders of Tomahawk Creek
Right Cross—MGM
Rio Grande—Republic
Rocketship X-M—Lippert Prod.
Rustlers on Horseback—Republic
Saddle Legion—RKO
Snow Dog—Monogram
Stars in My Crown—MGM
Sunset in the West—Republic
Texan Meets Calamity Jane,
The—Columbia
Trail of Robin Hood—Republic
Treasure Island—RKO
Trouble Makers—Monogram
Two Flags West—20th Century-
Fox
Two Lost Worlds (British)—
Eagle Lion
Two Weeks With Love—MGM
Under Mexicali Stars—Republic
Vatican, The—Columbia
Watch the Birdie—MGM
White Tower—RKO
Wooden Soldiers (Reissue)
(formerly Babes in Toyland)
—Screen Guild
You Can't Fool an Irishman
—Bell Pictures

UNOBJECTIONABLE FOR ADULTS

Reviewed This Week

At War With the Army
Daltons' Women—Screen Guild
Prod.
Father's Wild Game—Monogram
Halls of Montezuma—20th
Century-Fox
It's Hard to Be Good—Pentagon
Pictures Corp.
Man Who Cheated Himself, The
Pagan Love Song—MGM
Revenue Agent—Columbia
Tougher They Come, The
—Columbia
Under the Gun—Universal-
International

Previously Reviewed

American Guerilla in the
Philippines
Between Midnight and Dawn
—Columbia
Black Book (formerly Reign of
Terror)—Eagle Lion
Blues Busters—Monogram
Border Outlaws—Eagle Lion
Chain Gang—Columbia
Chain Lightning—Warners
City Lights (re-release)—United
Artists
County Fair—Monogram
Cyrano de Bergerac—United
Artists

Dallas—Warners
Deported—Universal-International
Dial 1119—MGM
Experiment Alcatraz—RKO
Eye Witness—Eagle Lion
Frenchie—Universal-International
Glass Menagerie, The—Warners
Hamlet—J. Arthur Rank-UI
Harriet Craig—Columbia
Harvey—Universal-International
He's a Cockeyed Wonder
Hidden River (Mexican)—Clasa-
Mohme, Inc.
Hijacked—Lippert Prod.
Hit Parade of 1951—Republic
Holiday Rhythm—Lippert Prod.
Jackpot, The—20th Century-Fox
Katie Did It—Universal-
International
Let's Dance—Paramount
Lonely Hearts Bandits—Republic
Mad Wednesday (reissue)—RKO
Mr. Music—Paramount
On the Isle of Samoa—Columbia
One Minute to Twelve (Swedish)
—Eagle Lion
Operation X—Columbia
Paper Gallows—Eagle Lion
Parole, The—Eagle Lion
Piccadilly Incident (British)
—MGM
Prelude to Fame (British)
—Universal-International
Queen of Spades (British)
—Monogram
Rapture—Eagle Lion
Roughshod
Salt to the Devil (formerly Give
Us This Day)—Eagle Lion
Sampson and Delilah—Paramount
Sands of Iwo Jima—Republic
Sound of Fury—United Artists
Southside 1-1000—Allied Artists
Storm Warning—Warners
Train to Tombstone—Lippert
Prod.
Tripoli—Paramount
Third Man, The—Selznick
Releasing Organization
To Please a Lady—MGM
Trial Without Jury—Republic
Trio—Paramount
Undercover Girl—Universal-
International
Walk Softly, Stranger—RKO
Walls of Malapaga (Italian-
French)—Films International-
Pathe Cinema
West Point Story, The—Warners
Woman on Pier 13, The—RKO
Woman on the Run—Universal-
International

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